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in men to seek peace by every
honorable means, the great
peace for humankind comes
only through the potent, sa-
cred, divine mission of the
Man of Galilee, whose mission
is God's Eternal Truth."

—Reed Smoot.

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NO. 9

SEPTEMBER, 1934



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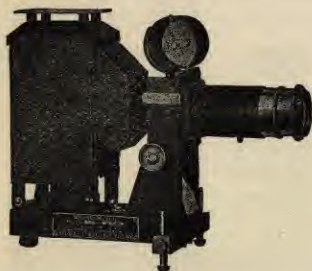
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DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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PRESIDENT HEBER J. GRANT
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Business Manager

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The Perfect Life

By **Nephi Jensen**

Jesus Christ is the world's only living breathing exemplification of the perfect life. He came into a world of venerated error and hallowed hypocrisy; but His heart was never moved by fawning flattery from the heaven-sent truth He came to teach. He saw the dalliance of the gay social swirl, but was not deceived by its empty show. He saw pampered opulence, surrounded by cringing servants, and chose Himself to be the servant of servants. About Him were the shallow souls who sought for ease in idle pleasure; and He found His soul-ease beneath the burden of the world's sorrow and woes, which He bore.

He mingled with sinful men but never partook of their vices. He saw the dazzling glory of material riches but never craved even a solitary place to lay His head. He looked at the gorgeous splendor of earthly glory; but was never blinded by its hollow grandure. He stood erect before purpled power, upon the throne, and never cringed before its imperial oppression. He visited the poor, the despised and the downtrodden and gave them the full measure of His illimitable sympathy. With a tenderness springing from His own unsullied heart He lifted the despised outcast up to honor and the beauty of purity. He visited the bed of affliction and lovingly gave health to the decrepit, strength to the weak, sight to the blind, and hearing to the deaf. He was acquainted with grief and mingled the tears wrung from His own sad soul with the tears of the soul-sick children of men. He was scoffed, but never answered with reviling. He was spat upon but never lost His gracious serenity. He was hated, and loved those who hated Him. He was cruelly put to death and blessed those who crucified Him. His perfect victorious life led the skeptic Rousseau to say, "Socrates died like a philosopher; Jesus Christ died like a God."

The Efficacy of Prayer

Notes from the sermons of Elder Reed Smoot of the Council of the Twelve

PRAYER IN THE HOME

"I hope and trust that the homes of the "Mormon" people will be homes in which prayer is always practiced, for there is power in prayer and as long as the father and the mother and the children of a home believe in prayer, and believe that God will answer the prayers, and offer those prayers with an honest and pure heart, there is not very much outside danger that will come to such homes. The five years that I was a counselor in the Presidency of the Utah stake there never was a case of dispute or trouble between the husband and wife that came under my observation but what, upon inquiry, we learned that in that home prayer had ceased to be the rule. And I am one who believes that where the inmates of a home pray for strength, pray with faith, pray with their children and for their children, that there is not going to be an estrangement between the father and the

mother, or the children and the parents. I hope and trust that where our people, through circumstances perhaps over which they have no control, are forced into apartment houses, that they will try to make the rooms they occupy in such a building a place where prayer shall be exercised.

In a recent meeting with the presidents of the missions some of the brethren reported some remarkable healings of the sick. As I listened to them I thought to myself, are there any more remarkable manifestations of the power of God recorded in Holy Writ than those that were reported to us at that meeting. The blind made to see! The paralyzed made to walk! And I want to testify that I do know that there is that power in the Priesthood of the living God, that through faith and prayer and laying on of hands, the household of faith can be healed.

Elder Reed Smoot

Elder Reed Smoot, the subject of our cover picture, son of Abraham O. Smoot, second mayor of Salt Lake City, and Anna Krestine Morrison Smoot, was born in Salt Lake City, January 10, 1862. The first ten years of his life were spent in Salt Lake City. He attended day school the latter part of that time in the Twentieth Ward, Salt Lake City, under Dr. Karl G. Maeser. The Associate Editor of this magazine attended that school at the same time. Senator Smoot was one of the first twenty-nine students of the Brigham Young Academy (now University) of Provo.

After a successful business life, beginning with potato sorting and other humble occupations, he passed through successful periods as Superintendent of the Provo Co-operative Institution and the Provo Woolen Mills.

On March 4, 1903, Reed Smoot became a Senator of the United States, after the bitterest fight connected with Utah politics, and for thirty years served Utah in that capacity. From the most obscure assignments first given him he became Chairman of one of the most important committees of the United States Senate—that of Finance.

A staunch Republican, Senator Smoot went down in the great political tempest of 1932. Elder Bryant S. Hinckley, in one paragraph of an article published in *The Improvement Era* of February, 1932, epitomizes the dominant characteristics of Senator Smoot as follows: "Intelligence, honesty, a strong mind, a strong body, unparalleled industry and unquestioned fidelity to every trust committed to his hands, have been the common virtues which have made his career great. No young man of ability ever brought to life's problems those three requisites and failed."

Apostle Smoot married Alpha M. Eldredge, daughter of Horace S. Eldredge, September 17, 1884, by whom he had six children. Mrs. Smoot died November 7, 1928, and on July 2, 1930, the Senator married Mrs. Alice Taylor Sheets.

The Instructor hopes that Brother and Sister Smoot may find more happiness and contentment in the spiritual activities of the Church than in the stormy surroundings of political life.

Sunday School Notes and News

OFFICERS OF DESERET SUNDAY SCHOOL UNION

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From the Desk of the General Superintendency

Teacher-Training Classes

Prepare at the beginning for graduating exercises at the completion of the six months course.

"How shall he have kindling in whose own inward man there is no live coal, but all is burnt out to a dead grammatical cinder?"—Carlyle.

On the last Sunday in May, 1934, I attended the quarterly conference of the Maricopa Stake. The Annual Stake Sunday School conference was held in connection therewith. If I remember rightly, this stake took first place that year in Missionary and in Teacher-Training classes, also in the number per capita, of missionaries in the field.

Among other impressive features of that Conference were the special closing exercises of the six months' Teacher-Training course. In accordance with instructions of the General Board of the Deseret Sunday School Union, the Stake Superintendency had consulted the Bishoprics of the wards, prospective teachers had been named, courteously interviewed and properly called to begin their instruction and training early in October, 1932. Also, and most important, able instructors, the most competent available, had been chosen, and authoritatively appointed to take charge of the class. The course of instruction as presented by the General Board was studiously followed. Simple, dignified, appropriate exercises were held as a feature of the quarterly conference named above, and each member of the class who had successfully completed the course was given a certificate appropriately engrossed and authoritatively signed.

One thing which particularly impressed me on that occasion was the fact that among those who came forward to receive their certificates were experienced men and women, one or two of whom already had diplomas from educational institutions.

A number of other stakes held equally im-

pressive exercises in recognition of the work accomplished in these Teacher-Training classes.

We now call special attention of Stake and Ward officers to this important feature of Sunday School activity in the hope that beginning October 14, 1934 there will be organized in every stake and where practical, in every mission, a Teacher-Training class.

The membership should equal about 25% of the number of regular teachers. Those who are thus called should undertake the study not only as a sacred obligation, but as a distinct privilege and opportunity. From the day of acceptance their daily conduct should harmonize with the standards set for all regular officers and teachers in the Deseret Sunday School Union. Exemplary lives and careful study of the excellent course prepared by Dr. John T. Wahlquist of the School of Education of the University of Utah and a member of the General Board, will make worth-while the graduation exercises to be held next May in recognition of the trainees' achievement.

We hope to hear of such an occasion in every Stake either in April or May, 1935.

These classes are for prospective teachers. Those regularly engaged in teaching will receive as heretofore, helpful instructions at the monthly Union Meeting. In most cases the instructor of the Trainees gives also the monthly lesson at Union Meeting.

—David O. McKay.

September Revival

As is well known to the Sunday School workers, the months of July and August witness, to some extent, a falling off of both attendance and efficiency on the part of teachers as well as officers. This, of course is due to the psychology induced by the hot weather, when we all try to find an escape from the heat. In September, however, when the hot months are over, the Sunday School should at least resume its former attendance

and spirit. The officers should see to it, by extra efforts, that all those who were members of the school shall continue actively on the roll, but that others who were not members shall become such. And the teachers, some of whom may have lapsed in attendance and energy through the summer months, should return to their tasks with new intelligence, new vigor, and high spirit.

One of the ancient prophets said, "As with

the priest, so with the people." This might be altered to read, "As with the Sunday School worker, so with the pupils." If, therefore, the attendance, the order, the standard of teaching in your school are not what they should be, look to yourself for the cause. And meantime don't overlook the teacher training course as outlined, for this ought to give you the necessary help, through corrective and constructive means.—G. D. P.

Who's Who Among Our Stake Superintendents

Albert Joyce Powell

Albert Joyce Powell, Superintendent of the North Weber Sunday Schools, was born September 10, 1882. He is the son of John D. and Sarah J. Powell.



His grandparents were among the early pioneers, and were highly respected and active Church workers.

As a young man Brother Powell trained for a musical career. He took musical training in the Agricultural College at Logan, in the University of Utah, at Salt Lake City, and in the University of California, in Berkeley, California. In 1908 he was appointed Supervisor of music in the

Albert Joyce Powell Weber School District, a position which he still holds. He believes that music is an important factor in the education of the youth. In November, 1910, he married Zina Taylor, who has been an inspiration and a help to him in his public duties. Six

children, four of them living, are the fruit of this happy union.

In Church affairs Brother Powell has been equally active. He has been secretary of the Young Men's Mutual Improvement Association, ward Sunday School chorister, and director of the ward choir. He has the record of not having missed a choir rehearsal or sacrament meeting in five consecutive years. In 1908 he was made first assistant in the Stake Superintendency. Since 1917 he has been Superintendent. Besides this, he is stake chorister and chairman of the Stake Music Committee.

This is what President Thomas M. Irvine of the North Weber Stake says of him: "During the time he has been in the Stake Superintendency, whether as assistant or as the head, he has made Sunday School his first consideration. He loves the work, and takes a great deal of pleasure in visiting and helping the schools. He has under his jurisdiction fourteen schools in Weber county and one in Box Elder county. He has the love and respect of all the members of his board, as well as the people generally. And he is very diligent in his efforts to instill into the minds of all with whom he comes into contact a testimony of the gospel."

THE INSTRUCTOR THE KEY



A large percentage of the thirty-six men and women who constitute the General Board of the Deseret Sunday School Union sit in council for a period of an hour-and-a-half to two hours every Tuesday afternoon to consider matters pertaining to the Great Sunday School Union. On

week-ends requiring from one to four days time, and occasionally a week, they attend conventions, unions, or ward Sunday Schools the week these men and women meet in separate groups or committees to prepare lessons for the three hundred thirty-six thousand Sunday School members, and outlines and helps for the twenty-nine thousand teachers doing valiant service in this great organization.

The teachers' outlines and helps are printed in *The Instructor* which has been the official Sunday School organ since its establishment under the name of *The Juvenile Instructor*, nearly 70 years ago.

ing to the Great Sunday School Union. On

Now, are the efforts of these men and women worth while to the Sunday School teachers? We are sure they are in the stakes having 100% access to the magazine, but what of those stakes having 25% or less access? Are the pupils in these stakes getting a fair deal? Are their teachers so well advanced in the art of teaching that they do not need the help of the men and women whose names are found at the head of our teaching departments? Answer may be found by a visit to those schools with low percentages in the use of *The Instructor*.

The season is now at hand when the new lessons and assignments for the year 1935 will be made. Not for the sake of the subscription price, which up to date has not been sufficient to pay the cost of printing the magazine, but for the good of the *Sunday School cause and better class work*, teachers are urged to take advantage of the helps offered in this magazine.

The General Board furnishes a treasure chest for the Sunday School teachers and *The Instructor* is the key.

ONE WHO APPRECIATES IT

"I sincerely appreciate the splendid material in this wonderful little magazine, and the inspiration that accompanies it. It is a great blessing to every Sunday School worker that uses it, and will make them live on for good in the memories of the Children of Zion. May the Lord continue to bless you in your labor of love."

Sincerely your brother,
JOHN W. STOKER,
Fremont Stake Supt.

MEMORANDA FOR SUPERINTENDENTS

September:

1. 1934 Dime Fund Collection Day—Fourth Sunday—September 23, 1934.
 - a. Is everything ready? (See August *Instructor*, page 348.)
 - b. What does the General Board suggest?
 - c. What does the Stake Board suggest?
 - d. What instructions has the superintendency for the teachers?
 - e. Plan of collection.
 - f. Supply of envelopes.
 - g. Reports and remittances to Stake Board.
 - h. Special honors.
2. Study Course in principles of "Teaching as the Direction of Activities."
 - a. Teacher-Training course for prospective teachers. (See August *Instructor*, page 350.)
 - b. Plan to have all teachers study Dr.

Wahlquist's book "Teaching as the Direction of Activities."

October:

1. Enlistment Work.
 - a. Records perfected.
 - b. Visits to inactive and unenrolled.
 - c. Improvements in general session and class work.
 - d. Show substantial increases in enrollment and attendance.
2. Tools of Teaching Equipment.
 - a. Make October monthly report to the Stake and General Board showing the results of your best efforts this year to equip every officer and teacher and pupil with the Tools of Teaching and of Learning.
 - b. Make plans and start to work now to make a better showing earlier next year.

November:

1. Tools of Teaching and Learning for 1934.
 - a. Order 1934 Sunday School lessons this month.
 - b. Organize next year's classes on paper, now.
2. How can your school be improved?
 - a. By what re-assignments of teachers?
 - b. By what better equipment?
 - c. By what better methods?

December: Month of Reports.

1. What is your school's record in matter of monthly reports sent to Stake Board?
2. Will your secretary earn a "Seal of Approval" for her records?
3. The 1934 Annual Report.
 - a. Have you received the forms?
 - b. Are the secretary's records ready to yield the necessary information?
 - c. Does the annual report when fully compiled "tell the truth, the whole truth and nothing but the truth," about your school? (Don't sign it until it does.)
 - d. Monthly report forms for 1934 will be distributed by the Stake Board this month. Get the supply for your school.

THE NUMERICAL STRENGTH OF THE SUNDAY SCHOOL UNION

Secretary A. Hamer Reiser's report for 1933 shows that we have officers and teachers to the number of 29,295; members, including cradle roll, 307,096—a total of 336,391. In the stakes we have 1,072 schools

and in the missions 932, a total of 2,104. Before the division of Grant Stake it had the largest membership, totalling 9,128, and Yale Ward, Salt Lake City, had the largest enrollment in the Church, totalling 1353. Of the Missions, California topped with 9,128 and San Diego led with the largest Mission Sunday School with 475. The increase for the year included 1,760 males and 665 females. A remarkable enrollment was shown in the Gospel Doctrine Department, which numbered 69,993, only 7 short of 70,000 members.

"TEACHING AS THE DIRECTION OF ACTIVITIES"

The Teacher Training lessons for 1933 and 1934 written by Dr. John T. Wahlquist, of the University of Utah, have been extensively revised and rewritten and are now published in book form, the book to be sold in paper at 50c a copy and in cloth at 75c, will be off the press the first of September, 1934. It can be purchased from the officers of the General Board. A review in the Librarian's department tells in a general way what the book contains.

It is more than a text for teacher-training classes. It is an excellent practical handbook for all present teachers. The General Board hopes that every group of Sunday School workers can devote two or more study periods a month to an intensive consideration of the practical plans and principles treated in this book.

The book is well written and the type is large and readable. Its 160 pages are full of stimulating suggestions clearly and authoritatively presented.

To the extent that the principles therein treated are intelligently applied in Sunday School work, marked improvement in the quality and effectiveness of Sunday School teaching will be made.

THE NEW YORK DISTRICT

"The Sunday School work in the New York District has expanded itself very materially during the past year. Our drive last year for visual aids was very fruitful and well received by all of our five superintendents."—*Superintendent Guy B. Rose, Supt. New York District Sunday School Board.*

THE BRITISH MISSION

The Sunday Schools of the British Mission receive monthly from the office

of the Mission Supervisor, a mimeographed bulletin of excellent timely suggestions. If the schools in the British Mission are following these suggestions, there must be many first class schools there. The energy and resourcefulness displayed are invigorating. We hope every Sunday School worker in Great Britain has caught the spirit of this work and that everyone of them will give his very best effort to improve the school in which he works.

EAST CENTRAL STATES MISSION

President James M. Kirkham reports that several Sunday Schools are being organized and that the first need expressed is for instruction as to what to do and how to do it. The New Sunday School Handbook will be off the press about October 1st. From this, everyone interested in what to do in the Sunday Schools and how to do it will find these questions answered. The new handbook contains many features which bring instructions and suggestions up to date and give Sunday School workers much to work upon.

THE BRIGHAM YOUNG UNIVERSITY

New departments of instruction and new faculty members feature the 1934-35 catalog of Brigham Young university, just off the press. There are other evidences of the efforts of President F. S. Harris and the L. D. S. Church Board of Education to keep pace with the swift growth of the "Y", which has mounted in enrollment from 387 college students in 1920 to more than 2000 last spring.

The new departments are Marketing, in charge of Professor A. Rex Johnson, and Landscape Architecture, under Professor Laval S. Morris. These bring the total number of departments to thirty-three. Many new courses are being introduced this year, according to Secretary E. H. Holt.

Registration for the opening of the 59th year will be held September 21, 22, and 24. Classwork will begin September 25. Founders' Day will be held October 16. The Autumn quarter will end December 21.

Prelude

GEORGE MINNS

Andante *p* *pp* *Cres.*

Ped. (ad lib.) *Senza ped.* *Ped. (ad lib.)*

SACRAMENT GEM FOR NOVEMBER, 1934

(Doctrine and Covenants, Section 18, Verse 23)

"Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved."

Postlude

p *pp*

Manual *Ped. (ad lib.)*

A JEWISH DEFINITION OF "CHOSEN PEOPLE"

Q. In what sense do Jews regard themselves as the Chosen People?

A. The phrase "chosen people" is used to describe the relationship which the Jewish people has traditionally believed obtains between God and Israel. It is a choice not for preference but rather for obligation, for the historic experience of Israel would hardly justify one in saying that Israel was God's "favorite child;" too much of sorrow and misery has been the portion of the Jews. Someone has said that the phrase should not be Israel is God's chosen people, but Israel is "a God choosing people." The phrase describes that consciousness of intimate relationship, that sense of purpose, that conviction of a mission which has characterized the history of the Jew. The Jew is to bear witness to God's reality, to His humanity, and through his life to promote the reign of justice and brotherhood on earth which Jews and Christians together describe as the Kingdom.

—From News Service, National Conference of Jews and Christians.

-Teacher-Training-



General Board Committee:
Geo. R. Hill, Jr., Chairman;
Jas. L. Barker, Vice-Chairman;
John T. Wahlquist.



Preparations for the Stake Teacher-Training Program

Teacher-training classes should begin Sunday, October 14, 1934, in all Stakes of Zion. A special plea is now made to those stakes in which this important work has been neglected.

The proper instruction of the youth of Zion is the greatest service in the Church. The opening number of *The Juvenile Instructor*, published in 1866, contains a statement by George Q. Cannon explanatory of his great interest in the Sunday School movement. He said, to his mind, there seemed to be a greater field at home for missionary effort among the rising generation than among any other people or anywhere else in the world. This statement still holds true.

Teacher-training is an established policy in the Church of Jesus Christ of Latter-day Saints. As early as November, 1892, a "Sunday School normal-training class" was organized at the Brigham Young Academy in Provo, under the direction of the Deseret Sunday School Union Board. In January, 1893, one hundred Sunday School workers were called to attend this class to qualify themselves for more efficient service in the schools from which they were called. "The call of the brethren and sisters to this work was made with the sanction and approval of the Church authorities, and was regarded by them in the same light as a call to perform missionary work abroad, and those who responded received due acknowledgment as having performed regular missionary labor" (*Jubilee History of the Latter-day Saints Sunday School*, p. 30).

Since its early development the Deseret Sunday School Union Board has contained prominent Church secular educators for the purpose of guiding this most important work. An early text was written by Karl G. Maeser. Recent publications are the works of Dr. Howard R. Driggs and Dr. Adam S. Bennion. Thousands upon thousands of lay teachers have profited by the professional training of these brethren. The present policy is merely a continuance of this wise tradition.

As never before Church leaders in all stakes and wards sense the need for good teachers. A study of the mortality rates in any Sunday School will convince one of the necessity of better teachers in all classes. As the ages advance, more and more individuals are lost from the Sunday School rolls. Now-a-days, all Saints are expected to attend Sunday School. Consequently there is need for teachers of varied talents, especially for those who can appeal to the youth of Zion.

The text for the present year will interest all Sunday School workers, although especially designed for those entering upon the six months course of study. It attempts to contribute to lay teachers some of the secrets of the professional teachers. (A complex index of topics appeared in the August, 1934, issue of *The Instructor*.)

The text, *Teaching as the Direction of Activities*, by John T. Wahlquist of the General Board, is on sale at the Deseret Book Store, Salt Lake City, price, cloth 75c and paper 50c.

This urgent work demands detailed preparation. *Stake Superintendents should secure the services of one or more competent instructors, preferably professional educators. Classes should be announced for one or more centers in each stake. These classes may meet in a Seminary building or in certain strategic location. Ward Superintendents should be instructed to suggest to the Bishops that they issue special calls for individuals to the number of approximately one-fourth of the regular teaching force. These persons should receive their calls previous to the session of October 14, 1934. For this session a liberal supply of textbooks should be on hand for sale and distribution.*

The College and Religion

What influence on the life of Catholic, Protestant and Jewish students is exerted by the state universities? Is college life friendly or hostile to religious faith? These and similar questions are answered in a recent study on state university and college campuses in the area west of the Rocky Mountains conducted by Dr. Philip A. Parsons of the University of Oregon and instituted by the North American Board for the Study of Religion in Higher Education.

Based mainly on a student survey drawn from 7,500 questionnaires returned from the 15,000 distributed in the twelve cooperating institutions, the report postulates the following conclusions:

The effect of high school experience upon religious beliefs is to "disturb" and "reshape" rather than strengthen them.

The percentage of church and synagogue membership holds up well during college years. Fifty-five percent of graduate students claim church member-

ship as compared with sixty percent of freshmen.

Ninety percent of all students retain their belief in God in some form or other.

The majority of students held definite religious beliefs when they entered college or university, but one-third of these reported that their religious beliefs had been "disturbed" since entering college.

In college, as in high school, biology and other physical sciences are more influential than any others in the disturbance of religious belief, followed by philosophy, psychology, sociology, history and literature.

The large majority of students do not believe participation in some organized religious activity is vital to their religious life.

Out of 4,180 such students who were asked "how should one's religious conviction show itself," the replies were as follows: moral conduct, 2,709; good citizenship, 1,809; social service, 983; public service, 608; social reform, 246.



Union Meeting



TRIBUTE TO THE SUNDAY SCHOOL TEACHER

"N. R. D. for S. S. T."

The American Sunday School Union has proclaimed October 6, 1934, as a National Recognition Day for Sunday School Teachers. On this occasion, thousands will parade the streets of our great cities in tribute to the lay teachers who serve each Sabbath morning. In the evening public service preachers and community leaders will extol the labors of these volunteer workers.

The October Conference of the Deseret Sunday School Union is also built around this theme. However, the tentative plans for such a program were complete before the news dispatches described the national movement initiated at Philadelphia.

This excellent movement should be carried into every Stake of Zion. The Church members can be invited to special programs of tribute to the Sunday School workers of the stake. The following program is merely suggestive:

A Suggestive Program of Tribute to Sunday School Teachers

Songs: Thanks for the Sabbath School.

Prayer: (Especially appropriate for the occasion).

Short talks: (Two or three, the list is suggestive). "What I owe to the Sunday School Teacher"—a Mother or Father, a good public speaker. "The Place of the Good Public Teacher in the Church Scheme"—a Stake or Ward representative.

"The Teachers in Our Stake"—the Stake Superintendent (tactful, sympathetic treatment of some special data regarding length of service, striking instances of sacrifice or sense of duty, and tributes to outstanding teachers).

Special report: Based on a study of the personnel of the teachers of the stake; length of service, turn-over in positions, services of teachers in other auxiliaries, tithe payers, observers of Word of Wisdom, vocations of these lay teachers, etc.

Special music: Instrumental or vocal, appropriate to the occasion.

Discussion (for part of the preparation period).

1. What I have gained from Sunday School teachers.
2. What I have gained as a Sunday School teacher.
3. The special responsibilities of Sunday School teachers.
4. The special opportunities of the Sunday School teacher.

SECRETARIES' DEPARTMENT

A. Hamer Reiser, General Secretary

Memoranda for Secretaries

In the superintendent's department of this issue appear memoranda for the months of September, October, November and December of 1934. The work of secretaries is so closely related to that of the superintendency that it is important that every secretary have his records, report and rolls ready and his work otherwise in such shape that he can render the best service in everything touching his department.

Secretaries are asked, therefore, to study carefully the "Memoranda for Superintendents" and to note especially the points at which their assistance will be needed.

September

Dime Fund record of payments by individuals to be kept in the roll books. Remittances to Stake Board should appear upon the financial records and the annual report. (See "Instructor" page 348.)

Roll Book of teacher training class and report on monthly report of the enrollment and attendance.

October

Enlistment Work. Secretary's records

are given a major test here. Are they complete and properly kept? Do monthly reports give your school ample credit for its enlistment activities?

Tools of Teaching and Equipment report on October monthly report—"Instructor" subscriptions of officers and teachers and "Lessons" subscriptions of pupils will be specially studied by the General Board.

Make monthly report accurate, complete and prompt.

November

Class Rolls will be much in demand for the work of "Organizing 1934 Classes on Paper" and "Ordering 1934 Sunday School Lessons" this month.

Make them complete with dates of birth of all pupils. Get this information now by passing (with permission of teachers) slips of paper around to pupils so they can give names, dates of birth and any other appropriate information.

December

Month of Reports. See Superintendents' memoranda. Can you answer creditably all the questions asked there affecting your records?

Is Our Civilization Doomed?

Ours is a money civilization. Money is the touchstone of value. There is hardly anything in the world we don't put a price ticket on. You can scarcely be even a saint in our Western civilization unless people can calculate your value by the price. We have scarcely any way of expressing value except in dollars or in pounds. We have put over something. We have said to nature, "You shall not fulfill your primary intention; your first job is to secure the stability of sterling or the dollar." And for that reason the world is afflicted with a kind of St. Vitus' dance. Are you sure that ours is a Christian civilization? I am not. I am frightened to my very soul for fear that we are worshipping a golden calf. And I wonder if the chaos of the present day is not the inevitable reaction from the spiritual reality which constitutes the universe, and which will not let man forever get away with it, subverting and distorting the natural processes of nature for the sake of personal profit and gain. I am not sure that our civ-

ilization may not be shaken to its very base until we finally find a different standard of values. . . .

There have been times when I have wandered in ancient lands, in Greece, in Turkey, in Syria, in Palestine, in Egypt. One has seen those massive ruins, remnants of palaces and temples that beggar in their splendor most of our own vaunted temples. And one says to one's self: "How could they pass away? How could it be possible that civilizations which could express themselves like that could virtually vanish from the earth?" As I have stood sometimes on colossal stones that made one guess in vain how they were ever moved in those days, I have said to myself, "Can it be possible that Western civilization may vanish?" I have solemnly come to the conclusion for my part, very deliberately and cautiously, that if our civilization is only based upon this . . . power it will pass away.—Dr. Fredrick W. Norwood.



CHORISTERS and ORGANISTS

General Board Committee:

Edward P. Kimball, Chairman;
Tracy Y. Cannon, Vice-Chairman;
P. Melvin Petersen
George H. Durham

CONJOINT MEETING OF CHORISTERS AND ORGANISTS

March Music:

(a) There are many types of marches with their characteristic rhythms, melodies and harmonic backgrounds, each being noted for its style and impressiveness and subtle power for regulating the physical movements of individuals and masses. The general purpose of the march is to get people to move together unitedly in time and with precision and stately grace, or in other words, it dignifies and greatly alters the ordinary type of walk and herein lies its chief value and function as a desirable factor in and for our Sunday Schools.

There is a certain noticeable dignity and appeal in the unity and precision of marching men, marching children or massed groups of varying ages, which bespeaks cooperation, determination, aspiration and orderliness; for good marching in our Sunday Schools is a thing well worth striving for inasmuch as it greatly assists in the establishment of dispatch, buoyancy and fine organization of the few or many.

That type of march music should be used in our schools, which is lofty, appropriate and possesses a strong inherent rhythmic naturalness and has no associations with the street, theatre or day school—for like the selection of our songs, the march music should be chosen with thoughtfulness and care for their

special fitness and freedom from secular association.

There are a number of fine Religious Marches available, sometimes classed as "Processionals" and also others classed as "Triumphals" with which every chorister and organist should become familiar—as their style and fitness are very much in keeping with the aims and ideals of our Sabbath School needs.

The hackneyed, the trivial and the popular military march sound very commonplace in church when once these more stately impressive types of march are made part and parcel of the impressive exercises of the Sunday School.

Contrast the general impression when, after the rendition of well chosen preliminary music, opening songs, sacramental music and a fine climaxing song practice, the organist can break forth in the stirring strains of Gounod's fine "March Religioso" or Valentine's "March Triumphant" or other equally fine appropriate selections. What an impressive symphonic setting the opening exercises have been to this point, but suppose the organist should intrude such a march as "Uncle Sammy", "College Life", "The Sinking of the Maine", or even the "National Emblem" (a better march in its class), or some of "Souza's" famous marches? You can see how this one false move would demoralize and sin against the whole preceding program.

We are musical sinners to the extent that we fail to select and perform that which is in keeping with and conducive to religious thought and aspirations of noblest calibre.

"Feed my sheep and lambs," was the admonition of Jesus to His disciples.

We may likewise carry out this divine admonition in some degree, by using good judgment in all things, musically speaking, and cease to offend sensitive souls. "Render to Caesar, that which is

Caesar's and to God that which is God's." Likewise play that which is secular on secular occasions and that which is sacred in its proper time and place.

The playing of "good march music" is in itself a fine art and attainment, for many organists play very well the hymns and even anthems but fail miserably when it comes to march music. It requires a subtle inborn sense for natural tempo,—rhythm and impelling melodic accent so necessary to inspire and lift people from the commonplace saunter to the dignified joyous participation engendered by the artistic rendition of a truly great march.

"It is the spirit which giveth life and understanding"—likewise holds true in the playing of march music.

The finest marches are cast usually in "Four-four" or "Two-four" measure; there are, however, some good ones cast in "Six-eight," etc.

Selection, Tempo, Accent, Registration, Mechanical Mastery and Spirit are the keys to successful march music. The playing of fine march music in the Sunday School may prove to be a fine week-day reminder to some apparently delinquent youth who is appealed to quite frequently by such type of music.

Examine many "March Folios", "Standard March Collections", Religious marches and Processionals all of which may be obtained from reputable publishing houses or from local dealers:

"It requires a constant labor
All His precepts to obey."

The very nature of march music may largely determine and influence, attitude, conduct, and reverence.

For the Union meeting, assign a number of Organists special types of marches that they may be played and dis-

cussed and analyzed by the entire group as to—

- I. 1. Appropriateness. 2. Tempo. 3. Registration. 4. Accent, (Rhythmic, melodic and Harmonic.) 5. Contrast. 6. Style. 7. Spirit. 8. General interpretation and appeal.
- II. How may the march music influence the attitude, conduct and reverence of the group?
- III. Why does music play such a part in commanding the right kind of Devotion and discipline?

In addition to the above suggestions the following topics should be discussed conjointly by choristers and organists in the October Union Meeting.

1. Organization to put into operation *effective marching* in the Sunday School. The members of this organization should be of one mind—marching to increase efficiency; marching to stimulate dignity; marching to help develop a greater spirit of reverence; marching to keep order and discipline, etc.

A committee of three should be responsible for this marching project—Chorister, Organist and a member of the Superintendency.

This project should be particularly timely because of the fact that promotions and the necessary changes will take place in the near future.

Discuss plans set up by this committee for seating arrangement for four-part singing, the plan to be based upon the size and shape of chapel and exits. An order for return march should be provided. March music will be discussed next month.

2. The study and memorization of song No. 152—"Let Us All Press On."

3. The study and memorization of Sacrament Gem Music for the organists.

The Next Generation

The hullabaloo which buzzed not so very long ago about what was going to become of the present younger generation was answered by a Missouri editor. Here is his answer: "The younger generation is going to grow up, just like we did. They'll fall

in love and get married, have children, and when they begin to feel as mature of mind as their elders feel now, they'll begin worrying about what's going to become of the next generation."

LIBRARIES

T. Albert Hooper, Chairman; A. Hamer Reiser and Charles J. Ross

"TEACHING AS THE DIRECTION OF ACTIVITIES"

By Dr. John T. Wahlquist, Ph. D.

More than a textbook for teacher-training classes, in fact, an up-to-date guide for all teachers of religion and written in a style which makes reading easy and understanding sure, describes the achievement of Dr. Wahlquist in the writing of his book "Teaching as The Direction of Activities." The book is written for the Deseret Sunday School Union and will be used by prospective teachers, who will be enrolled in Teacher-Training classes this fall. It is also recommended by the General Board as the text to be used by present teachers as a guide to effective methods.

Throughout the book the point of view that teaching consists of directing the activities of learners is upheld, clarified and re-inforced.

With this point of view the worthiest outcome of teaching—adaptation—is emphasized. "Our modern insight into the psychology of behavior leads us to see that subject-matter is of value only to the degree that it influences conduct."

"True education begins with the adjustment of the individual to every aspect of his environment, so that he may have intelligent attitudes and appreciation toward all influences playing upon him."

"Salvation is not a gift, it is something to be achieved by each person. Directing the pupil's activities to this end is a most comprehensive definition of religious instruction."

In the foregoing words does the author clarify what should be the outcome of teaching religion.

* * * * *

Consistent with the general point of view of the work, the principle of pupil activity in learning is repeatedly stressed; first, as one of the basic principles of education and in relation to each of the other basic principles; next, as a fundamental principle in methods of directing class room activities; and third, in re-

lation to controlling such external factors as class-room routine and discipline.

The principle is given clear and forceful reiteration in Unit II which analyzes fully and fairly such methods of teaching as "recitation-discussion", "The Lecture Method", "Story-Telling", "The Problem-Project Methods", and "The Socialized Recitation." Each of these is evaluated pro and con without fear or favor. The outcome to be expected of teachers who master this unit is an intelligent grasp of the good and the bad in these methods and a skillful application of the good to the improvement of their teaching.

Chapters on "The Use of Visual Aids in Teaching", "Making Assignments", "Directing Study", "The Art of Questioning", "Measuring Results in Religious Education" and "Lesson Planning" carry forward the general theme with a wealth of interesting and useful detail, gleaned from the best of current educational practice and research.

Unit III—Controlling External Factors (Classroom Routine and Discipline) emphasizes the importance of systematic, professional procedures in maintaining the control necessary to create and preserve good teaching conditions.

Growth in teaching, through self-rating and efforts toward self-improvement and aided by scientific supervision, is the theme of Unit IV.

The work closes with a consideration of "The position of the trained psychologist toward religion (which, by the way, pays religion a well-deserved tribute); conflicting theories of development and their respective merits; and, the peculiar condition of the adolescent with respect to religious issues." An enlightening view-point with regard to adult-learning is included. This section is full of thought-provoking material dealing with timely problems.

One of the chief purposes of the author in revising his teacher-training lessons published last year in *The Instructor*, preparatory to their being published in book form, was to make the work understandable and readable. In this he

has succeeded. Where the technical terms of modern psychology and pedagogy are used for precision and accuracy, their contexts make them understandable at once to the lay reader. To remove all doubt on this score the author has appended a glossary wherein definitions of all such terms are given in clear and concise language.

Following each chapter are apt "Learning Exercises," which give the reader opportunity to apply what he has read to practical situations related to his interests and his work. At the end of each chapter the author adds a helpful feature in the form of an annotated bibliography.

His practice of introducing each Unit and finally of summarizing each Unit is a device which will be repeatedly appreciated by the reader. By this means the author prepares the reader to look for the salient features of the Unit and then clinches the fundamentals by an adroit

method of repetition.

The book abounds in stimulating statements, which should have the effect of clarifying the purposes of Sunday School teachers and of giving them a deeper insight into the importance of their work and the majesty of skill and high standards.

A rich and elevating experience awaits all teachers, present and prospective, who set themselves to the interesting and instructive endeavor of understanding and applying what this book offers them.

It is printed attractively in large type and is issued from the presses of the *Deseret News*. It is offered in paper at 50c and in cloth at 75c. Orders may be addressed to the Deseret Sunday School Union, 50 North Main Street, or the Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah. Cash should accompany all orders.

My People

By Gabriel Torres

(Talk given at the General Sunday School Conference, April, 1934)

It is indeed a pleasure to give a brief report of the progress of the Mexican Lamanites in the United States and in Mexico. Much of this progress has come to us through the assistance of the Sunday School.

Many years ago your forefathers forsook their homes and all to come to a country where they could worship God as they saw fit. These Pilgrims and others after them did accomplish their purpose in coming here. But in Mexico, this religious freedom has come about very slowly and at a great cost.

Many of our people have not been allowed to worship as we desired. In fact we were not allowed sufficient education to realize the condition in which we lived. But I am glad to say, this condition is now rapidly vanishing.

Along with the coming of religious freedom came the Gospel of Jesus Christ. The Message of Salvation has been delivered by our brethren in the Church. Sunday Schools have been established in many parts of the Mexican Republic and a great work is now being done.

By means of these Sunday Schools the young people are able to develop their talents that have previously been idle. Because of the many wonderful teachings the youth of Mexico will be given the opportunity of entering into a new era. They will be taught not only the necessity of obeying

God's laws, but also the obedience to civil authority.

Among the Lamanite people we have many cases where young folks have been brought into the Church long before their parents. This is due to the wonderful way in which the Gospel Messages is presented by the various departments of the Sunday School.

It has been said by some of the brethren in our Church that the greatest help of all in establishing the South American Mission was the Sunday School. Children attended the various classes, and impressed their parents so much by what they learned that the parents themselves became interested. In many instances, the interest so aroused led to conversions, and the work was established on a firm foundation. This seemed the only way possible to interest the adults.

Among the adult members of the Mexican Lamanites much good has been derived, from the Sunday School work along with the spiritual uplift. Many of my people who could neither read nor write can now do so only because of their intense desire to learn more of the Gospel. These persons have realized that to fully comprehend the Gospel they must read for themselves of the glorious teachings. This realization has caused them to put forth the necessary effort to learn to read. Here in our Mexican branch in Salt Lake City we have examples of just such persons.

"The judgments of the Lord are true and righteous altogether."

—Psalms 19:9



Gospel Doctrine

General Board Committee:

George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Frederick J. Pack

LESSONS FOR NOVEMBER, 1934

FIRST SUNDAY, NOVEMBER 4, 1934

Open Sunday. To enable class to catch up with lesson missed on account of quarterly conference.

SECOND SUNDAY, NOVEMBER 11, 1934

LESSON 38. REVELATION ON PRIESTHOOD

Texts: *Doctrine and Covenants*, Section 107; Sunday School Lessons (quarterly), No. 38.

Objective: To show the distinction between the Melchizedek and the Aaronic Priesthood, and to explain the duties of the several quorums, councils and the presiding officers thereof.

Lesson Enrichment: The Melchizedek Priesthood, which was not known by that name until the days of Melchizedek, king of Salem (Doc. and Cov. 107:1-4) was first given to Adam and by him his descendants were ordained until the days of Methuselah. Adam conferred the Melchizedek Priesthood upon Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah. Lamech was ordained under the hands of Seth, and Noah was ordained by Methuselah. While we do not have the record of other ordinations in these early times, yet it is not reasonable to believe that these men were the only men before the flood, who received office in the Priesthood. All of these men were Patriarchs and held the position, we may infer, of presidency in their turn, and perhaps had jurisdiction over congregations or branches of the Church during their ministry under Adam. In those antediluvian times the Patriarchal order of Priesthood prevailed. There was no Aaronic Priesthood, and we are informed

by the Prophet Joseph Smith that the temporal affairs of the Church were under the direction and care of those who held the Patriarchal order of Priesthood. Thus, Melchizedek, who was honored because of his integrity and faithful service in the Priesthood, was keeper of the Lord's store house in his day. Abraham paid tithes to him, and the temporal as well as the spiritual duties and blessings were under the direct supervision of this order of Priesthood. This order prevailed down to the days of Moses, and we are given this order of descent from Moses to Adam in Section 84, in which section it is written that Abel also received the Priesthood "by the commandments of God, by the hand of his father Adam, who was the first man."

In the days of Moses the Lord introduced the Aaronic, including the Levitical, Priesthood, which was another step in the development of Priesthood on the earth. While the Melchizedek Priesthood was taken from the people generally from Moses to the Coming of our Lord, yet the prophets in Israel held it. Elijah being the last upon whom the fullness of the keys were bestowed until the coming of Jesus Christ. This we have had revealed through the Prophet Joseph Smith. When Christ came and established his Church he ordained Twelve Apostles and called Seventies to preach the Gospel. We do not learn of Apostles before that day. Some have thought that the seventy Elders, spoken of in the Old Testament, has reference to the Seventies as we have them today, but we must not forget that in those days Israel was not a proselyting nation, and these Elders did not perform the functions now given to Seventies in the Church, that of preaching the Gospel in all the world, under the direction of the Apostles. In this dispensation the Lord has also given the quorum of the First Presidency, which may also have existed independently of the council of the Twelve

in the days of Peter, but there is no record that this is the case. Peter, James and John acted as a First Presidency, but it seems that they were also at the same time members of the council of the Apostles. We have no revelation stating to the contrary.

QUESTIONS AND SUGGESTIONS

1. When and by whom was the Priesthood first given upon the earth.
2. Explain: "It is from the Priesthood that the office derives its authority and power."
3. Is a man's eternal exaltation determined by the office he holds in the Church? Explain.
4. Under what conditions can a man claim to be Presiding Bishop by legal right?

THIRD SUNDAY, NOVEMBER 18, 1934

LESSON 39. RESTORATION OF KEYS OF THE PRIESTHOOD

Texts: *Doctrine and Covenants*, Sections 109-110; Sunday School Lessons (quarterly), No. 39.

Objective: To show that Moses, Elias and Elijah came to Joseph Smith and Oliver Cowdery in the Kirtland Temple and restored the keys of their respective ministries in partial fulfillment of the promise that all things should be restored in this dispensation.

Lesson Enrichment: The prophets of old understood fully that in the last dispensation there should come a restoration of all things pertaining to the earth and the kingdom of God. The Savior, himself, told his disciples that Elias should come and restore all things. Peter declared to the Jews that this restoration was to take place when the time for the coming of our Lord arrived, and Paul speaking to the Ephesians said that "in the dispensation of the fullness of times he [the Lord] might gather together in one all things in Christ both which are in heaven, and which are on earth, in him." It was an essential part of the restoration of the Gospel, and the establishment of the Church with its power and respon-

sibilities, that these keys should be conferred. The Lord had promised the tribes of Israel even in the days of their rebellion and before they were scattered in punishment of their transgressions, that he would in the latter days gather them again. If Joseph Smith had not taught the gathering of Israel, he would have given evidence that he was not the one called of God to bring to pass this restoration. If he had taught that the restoration of Israel was to come, and that independent of the coming of Moses with the keys of restoration, or gathering of Israel, his story would have been faulty. The same is true also of the keys of the dispensation of Abraham. The promise made to Israel from the Lord through Abraham had to be restored in order that the members of the Church in this day could become the children of Abraham and partake of those blessings. If Joseph Smith had failed to include this blessing in the plan of restoration, he would have failed. This is also true in the coming of Elijah. So important were the keys which Elijah held that the Lord declared that unless they were restored the whole earth would be smitten with a curse at the coming of the great and dreadful day of the Lord. For that reason Elijah was sent, and he delivered his authority which is the sealing power and fullness of Priesthood pertaining more particularly to the ordinances performed in the Temples of the Lord.

Since the restoration of these keys, the gathering of Israel has been under way. The members of the Church are mostly of Israel and from those who were scattered among the nations. These were to be gathered first and are principally of Ephraim. In more recent years the Jews have been gathering to Palestine, that land having been dedicated many years ago for that purpose. Eventually others of Israel will come to Zion to be crowned with blessings at the hands of the children of Ephraim. In the Temple the keys and blessings of Abraham's dis-

CONCERT RECITATION FOR NOVEMBER

(*Doctrine and Covenants*, Section 93, verses 27-28)

"And no man receiveth a fullness unless he keepeth his commandments. He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things."

pensation are conferred as are also the authority and power restored by Elijah. Outside of the Temples and even the Church the hearts of the children have been turned towards their dead fathers and the work of genealogical research is increasing most wonderfully in the earth. All of this has come to pass through the restoration of authority which was conferred anciently and in this great dispensation is now revealed and committed to the earth for the salvation and exaltation of men.

QUESTIONS AND SUGGESTIONS

1. Name the chief reasons for the building of the Kirtland Temple?
2. In what particular did the Kirtland Temple differ from the other temples built in this dispensation?
3. What was the nature of the authority conferred on Joseph Smith and Oliver Cowdery by Moses? By Elias? By Elijah?
4. Show that the prophecy of Malachi has been fulfilled in the turning of the hearts of the children to their fathers.

FOURTH SUNDAY, NOVEMBER 25, 1934

LESSON 40. THE NAUVOO TEMPLE— THE CALLING OF HYRUM SMITH

Texts: *Doctrine and Covenants*, Section 124; Sunday School Lessons (quarterly), No. 40.

Objective: To show that the Lord revealed to Joseph Smith the temple ordinance work; moreover, to show that Hyrum Smith was appointed by revelation to succeed his father as Patriarch and in addition that he received the special blessing as a Prophet and President of the Church, holding the keys with Joseph Smith the Prophet for this dispensation, which position had once been placed upon Oliver Cowdery.

Lesson Enrichment: In the restoration of the Gospel and the Church organization the Lord revealed line upon line, and precept upon precept, as the Church developed and was prepared for increased light and power. When the Kirtland Temple was built the fulness of the power of the Priesthood had not been restored and there were doctrines which had not been given to the Church. The work for the dead as it is conducted in our temples was not understood and

there was no provision made in that temple for baptism for the dead or for endowments and sealings for the living. Consequently the Kirtland Temple was built without a baptismal font and without the necessary preparation for the giving of the full and complete endowment. After the keys held by Elijah were restored the principle of salvation for the dead was unfolded to the Prophet, and he was taught that the same ordinances which are required of the living are also required of the dead, but in the case of the dead must be performed vicariously in the House of the Lord. In January, 1841, when the revelation was given instructing the Saints to build the House of the Lord in Nauvoo, the Lord revealed to Joseph Smith the nature and importance of these ordinances which belong to the Temple and which must be performed for the living and in behalf of the dead if they are to receive exaltation. All that pertains to the sealing power and the fulness of the Priesthood, which the Lord says can only be received in Temples, was made known. While Joseph Smith did not live to see the Temple finished, yet he did confer upon the Twelve and others the keys of the sealing power and the ordinances of the House of the Lord. On the 4th day of May, 1842, the endowment in its fulness was first given in this dispensation. Baptisms for the dead were performed from 1841 to 1846 in Nauvoo, and after the Saints came to Salt Lake Valley this work was resumed as well as the endowments and sealings as soon as a house could be prepared for that purpose. Without these ordinances the Church of Jesus Christ of Latter-day Saints could not endure, for the salvation of the dead and the giving of the sealing blessings in the Temples are essential to our salvation.

Another important revelation in this Section is the calling of Hyrum Smith. We have discovered that the office of Patriarch to the Church descends by right from father to son, and Hyrum Smith obtained this authority by revelation and also by right. (See verses 91-93.) In addition to this sacred calling the Lord honored Hyrum Smith with another very great and far-reaching responsibility. It will be observed that when the heavens were opened and keys

of authority were revealed, Oliver Cowdery as well as Joseph Smith received them from heavenly messengers. Thus, when John the Baptist came, he conferred his authority upon both the Prophet Joseph and Oliver Cowdery. The same was true when the Melchizedek Priesthood was restored, also when Moses, Elias and Elijah came. Oliver Cowdery was in fact an assistant President of the Church and held the keys conjointly with Joseph Smith for this dispensation. Had Oliver remained true he would still be holding those keys with the Prophet and standing at the head of this dispensation. Through Oliver Cowdery's transgression he lost this authority and the Lord placed this power and authority on the head of Hyrum Smith so that he took the place held by Oliver

Cowdery and will through all eternity hold these keys of presidency with Joseph Smith, his younger brother. (See Conf. Pamphlets, April, 1930, pp. 91-94.)

QUESTIONS AND SUGGESTIONS

1. When was baptism for the dead first performed in this dispensation?
2. When were the first complete endowments given in this dispensation and by whom?
3. What did the Lord mean in saying: "For there is not a place found on earth that he may come to and restore * * * the fulness of the Priesthood?"
4. Where is the ordinance work for the dead ordained to be performed? Give reasons why.
5. What special blessing (besides the office of Patriarch) was given of the Lord to Hyrum Smith? Why was this office given to him?

Faith and Learning

By Wayne Richards

(Talk given at the General Sunday School Conference, April, 1934)

A little over a year ago I sat in a geology class at the University of Utah, attentively listening to the teacher explain the several theories of the formation of the earth. "The earth was formed millions of years ago," he said, "thousands and perhaps millions of years being used in its formation." I jumped at that. Here, I thought, was a direct conflict between his statement and the statement of the Bible as contained in the first book of Genesis, where it says that the earth was created in six days. I took it upon myself to try and determine which was right, science or the Bible. I went to my father for an explanation; I went to my Sunday School class for help; I thought about it myself, trying to reason out, iron out these difficulties. After much consideration I came to the conclusion that there was no conflict in this question, that the six days referred to in the Bible could mean an infinity of time according to present-day measurements, and that time, measured in the days of Moses (account) was much different than what it is now. Instead of conflict, I found harmony. I found that the account in the Bible harmonized with the scheme of the geologist as to the order of creation of material creatures upon the earth—first the formation of land and water, until lastly the creation of man.

Here in my apparent controversy I had found a fact which increased my faith in the Bible, and with it came a realization that science when fully understood sustains and reinforces religion. So in my further studies in geology, philosophy, and biology, statements have been made which at first

have seemed in direct contradiction to the statements of theology, but upon investigation and further analysis of the question, I have found that each one of these apparent points of conflict has tended to increase my faith, make it stronger. I realize the weakness of my position to pass judgment on the truth or validity of science against religion or vice versa, but why doubt the truths of religion just because the scientist differs in some minor point? When I realize that such men as Dr. James E. Talmage, Dr. John A. Widtsoe, Dr. Frederick J. Pack, Dr. Franklin S. Harris, Dr. E. G. Peterson—men who have such a thorough knowledge of science and religion can harmonize the two and remain staunch believers in both, how can I with my meager knowledge of either science or religion hope to explain fully each apparently conflicting point of view? We have as our slogan printed on our banners "The glory of God is intelligence." Learning and knowledge, when fully understood and acquired with humility will increase our faith, our belief in God, in religion, and in this church. We today can well take the advice of Brigham Young when he said we should pluck fruit from the tree of knowledge and test it; then should our eyes be open to see, our ears to hear, and our hearts to understand.

President Grant, President Ivins, and President Clark, we, the youth of today, pledge ourselves anew to a greater and more enduring faith, to you as leaders of our church, to this church, and to the gospel.

MISSIONARY TRAINING

General Board Committee:

Albert E. Bowen, Chairman; David A. Smith, Vice-Chairman; Charles J. Ross and James L. Barker



great waters" to declare the gospel; the circumstances of the individual men at home; under what conditions they went on the mission, etc. Would they have done so without testimony of the Spirit? (See *Essentials of Church History*, ch. 28, see history of same period in *A Comprehensive History of the Church*, also history of the work of the first missionaries sent out from Salt Lake City in 1849, etc.)

Trace one or more families represented in

the class who have come from foreign countries to Utah, and later sent sons or daughters on missions. Without the testimony of the Spirit, can their actions be explained? Has any other religion such a history? Has any other church such a missionary system? Has any other religion produced a people?

Suggestion for Presentation:

Preceding the general discussion of each of the above sub-divisions, one or more of the class could present the facts to the class in a short, but very specific concrete report, previously assigned and prepared with care—a report, that is, of their family history, so far as concerns (a) conversion to Mormonism, involving time, place, conditions; (b) movement from place of conversion to Zion; (c) missionary work performed by members of the family. In selecting persons to make reports, recognition ought to be given to the principle of variety; one person whose family came from, say, England, another from some Scandinavian country, and so on.

SECOND SUNDAY, NOVEMBER 11, 1934

LESSON 36. THE CHURCH HAS GIVEN RISE TO A PEOPLE

Text: Sunday School Lessons (quarterly), No. 36.

References: Joseph Fielding Smith, *Essentials of Church History*; Roberts, *Comprehensive History of the Church*.

Objective: Men have gone on missions, families have migrated to America, have stayed here and sent their sons on missions, because they obeyed the inspiration of the Holy Spirit.

Suggested Outline:

Sketch the migrations of the Church from the beginning. If these men had ceased to be Mormons, they could have lived at any time undisturbed where they were. Without a testimony of the Gospel, through the Spirit, they would not have migrated. Choose one or more specific instances in the family history of members of the class, or as recorded in the History of the Church.

Consider the call of the majority of the latter-day apostles to go "over the

THIRD SUNDAY, NOVEMBER 18, 1934

LESSON 37. TITHING

Text: Sunday School Lessons (quarterly), Title: "The Legion of Honor."

Objective: To motivate members of the Church in this class to demonstrate their faith in the cause of righteousness by giving their power to it.

References: Doc. and Cov. 119; Leviticus 27:30; Malachi 3:8; 1:10; Doc. and Cov. 85:1-5.

Comment: The Church is an organized force of workers whose purpose is to promote the cause of righteousness in the world. This is so big a task that the power of man in every available form is needed. Men and women give abundantly of their power to the cause in the form of direct personal service. The value and extent of this power is so great that it cannot be measured or expressed in terms of dollars and cents.

However, the task is so great that the power now given in the form of direct service, though great, is not sufficient nor is it in the form most practicable for the doing of all the work required. Consequently, members of the Church give more of their power in the form of money and property. In this form power becomes available for uses to which direct personal services cannot possibly be applied.

There is so much work to be done that those of us who have affiliated ourselves with this organized force for righteousness, the Church, are under the necessity of giving all the power we possess, in whatever form it may be needed, to assure the success of our undertaking. Thus the quantity and especially the quality of our gift of power are the good measures of our interest and sincerity and of our determination to see the Church succeed in its mission.

The stalwarts in the great work to which the Church is dedicated are those who give unstintingly, gladly and heroically of their time, talent and treasure.

Workers in the cause to which the Church is devoted, who give only of their time, when they could also give of their means, are

on a par with those who give of their means only, when they could also give of their time. The more adequate contribution is the gift of time and means.

Those who give their time and talent only testify freely of the joy they feel because of the service they are able to render. Likewise, those who give of their means only often are heard expressing the satisfaction they receive from seeing how much good the Church is able to accomplish through the use of its tithing-derived material resources.

Both time and talent givers and treasure givers honor themselves by their gifts. Of course, the greater honor is bestowed by the more adequate gift, the gift of time, talent and treasure.

Whoever gives his power to a great and good cause shares in the qualities of his own character the greatness and the goodness of that cause.

Bruce Barton in his "The Man Nobody Knows" (page 137) shows how men become allies of Jesus, when they go about doing good as He did:

"He healed a lame man, gave sight to a blind man, fed the hungry, cheered the poor.

"The church * * * is more fruitful in such good works than the man on the street suspects. Most of our colleges were founded under its inspiration; most of our hospitals grew out of, and are supported by, its membership; the ideals that animate all civic enterprises are its ideals; and its members furnish to such movements the most dependable support."

How eminently true this is of the Church of Jesus Christ of Latter-day Saints!

Suggestions to teachers on preparation and presentation of this lesson: One week in advance make the following assignments to members of your class:

1. Assign problems 1, 2 and 3 appearing at the end of the Lesson Quarterly treatment of this lesson under the title "The Legion of Honor." Suggest that each student read carefully what the lesson quarterly contains

—this for a point of view. Give each one three minutes—no more, no less—in which to sketch the substance of his idea.

2. Assign to other students the following topics:

CONCERT RECITATION FOR
NOVEMBER, 1934

(Proverbs, Chapter 3, verse 9)

"Honor the Lord with thy substance,
and with the first fruits of all thine increase."

- a. How Tithing is Used in the Church of Jesus Christ of Latter-day Saints.
- b. Other or Better Services Which Could be Rendered, if the Tithing-Derived Revenues of the Church Were Greater.
- c. Practical Ways of Increasing the Membership of "The Legion of Honor."
- d. An Expression of Appreciation to the Authorities of the Church for Their Administration of the Tithing Funds of the Church.
- f. Why Become a Member of the "Legion of Honor."

* * * * *

When these topics are given by members of your class, invite the Bishop or some stake authority to attend and hear them. Suggest to these brethren that the members of your class can present a very impressive program on "Tithing" for Sacrament Meeting, Monthly Priesthood Meeting or Stake Conference. Aim to develop the spirit, substance and presentation of this lesson so well that it will be worthy of such opportunities, whether they ever materialize or not.

* * * * *

TWO AND A HALF MINUTE TALKS

The two and a half minute talks may be based upon the foregoing lesson. In addition to the material contained in the quarterly and in these comments and suggestions see editorial in *The Instructor*, vol. 64, p. 568.

FOURTH SUNDAY, NOVEMBER 25, 1934

LESSON 38. GOSPEL ORDINANCES

Text: Sunday School Lessons, No. 38.

Objective: Thorough knowledge of essentials, aids faith and confidence in administering sacred ordinances.

Suggestive Outline:

- I. Nature and Purpose of the Various Ordinances.
 - a. Sacrament.
 - b. Baptism.
 - c. Confirmation.
 - d. Ordination.
 - e. Administering to sick.
- II. Authority to Officiate in Them.
 - a. How it is obtained.
 - b. Who may exercise it?

III. Forms.

- a. Sacrament—memorize.
- b. Baptism—memorize.
- c. Essentials in other ordinances.

IV. Spirit in Which Should be Done.

By careful pre-assignment class members should be led to careful preparation of this lesson. They should master the words of ordinances where words are prescribed so that the mind will be free to concentrate on the meaning and purpose of the ordinance and not be distracted by anxiety about words. Mastery of essentials adds to assurance and confidence in any procedure. It is no less so in case of officiating in sacred ordinances. While they are to be performed in humility and reverently, they are also to be performed with faith and the exercise of spiritual power. Confidence that one has mastered the essentials of procedure, and knows the words prescribed, where they are prescribed, or the essential elements, where words are not prescribed, leaves the mind free from anxiety as to form, and enables one to concentrate on the powers of spirit and of faith through which officiating may be made efficacious. The performance of the ordinances always involves prayer, and prayer involves concentration of all the power one possesses.

Formalism is generally to be avoided. The spirit of the occasion should always be dominant and overshadow the form of any ceremony. In performing ceremonies we are supplicating divine favor. All the powers of spirit and of faith which we possess should be used. Appropriateness and mindfulness of the purpose should be largely our guides.

If these convictions can be carried over to class members so that they will be stimulated to act by them the purpose of the lesson will have been served.

The teacher will do well to refresh his knowledge of the subject, and to create in himself the spirit of the lesson by reading again such references to the subject matter of the lesson as the following:

Elders' Manual; Doc. and Cov. 20:72-79; 38-43, 46, 58; 24:14; James 5:14-15.



FIRST SUNDAY, NOVEMBER 4, 1934

**LESSON 36. RESPECT FOR LAW IS AN
ESSENTIAL CONDITION OF THE PRESER-
VATION OF SOCIETY**

Text: Sunday School Lessons (quarterly), No. 36.

Objective: To show the dire consequences of general disrespect for law.

Other Sources of Information: Smith, Jos. F.—Gospel Doctrine, chapter 36; Law Observance and Enforcement, Utah State Department of Education, Salt Lake City, free on request; Kinneman, John A.—Society and Education, chapter 26, Crime and Criminals, The Mac-Millan Co., 1932; Drake, Durant—Problems of Conduct, pages 410-13.

Suggested Outline:

1. (a) What are the cash costs of crime in the U. S. A?
(b) Are there other costs that are more important than the financial?
(c) If so, what are they?
2. (a) From the standpoint of the state what is the major function of the public school system?
(b) What has this to do with the subject of this lesson?
3. Is it proper that the state should spend more upon public education than upon any other public enterprise?
4. (a) What is the major purpose of juvenile courts.
(b) May the money spent on these institutions be a good public investment? If so, in what ways?

Gospel Messages

The Gospel Applied to Modern Problems

Course C—Ages 17, 18 and 19

General Board Committee:

Milton Bennion, Chairman

John T. Wahlquist, Vice-Chairman

CONCERT RECITATION FOR NOVEMBER, 1934

(Book of Mormon, Jacob 2:17, 18)

"Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you.

"But before ye seek for riches, seek ye for the kingdom of God."

5. May public money spent in make-work jobs for the unemployed be a good investment? If so, in what ways?

Supplementary Thoughts: Herbert Hoover is credited with having said that America is the most lawless nation in the world. Students of crime in the United States have estimated its total annual crime bill from \$12,000,000,000 to \$16,000,000,000. In addition there is a great deal of graft and losses in gambling that are never detected by government officials that would add several billion dollars to the losses from known violations of the laws, local, state, and federal. Figures such as these ought to justify large expenditures in measures to prevent crime or to reduce it to a minimum; and business, which suffers most financially from the prevalence of crime, should be heartily in favor of government expenditures in preventive measures.

The money loss is, however, less important than is the loss in human values—character and personality losses. On this account the hearts of many fathers and mothers, brothers and sisters are made to ache as they could never be by financial losses; and no amount of financial expenditures can relieve these heart aches. They should be reduced to a minimum by educational measures

to prevent violations of the law, and to promote development of normal, efficient, conscientious citizens. This is the chief business of the state, and public schools are agents of the state toward this end. There are also other agencies; for example, public libraries, public parks and playgrounds and juvenile courts. In this great undertaking every social institution should give all possible assistance. The family and the church especially should assume a large share of responsibility.

Two and One-half Minute Talks

1. We Should be Thankful to God for the Bounties of Nature.
The Creator has provided abundantly all the resources needed by man on earth.

It is our duty to use wisely and never to waste these resources, but rather to share them freely with our fellow men. There is ample for all, if all are just and industrious.

Followers of Jesus Christ who have, should share freely their economic opportunities with those who have not.

Whenever possible this should be done in such a way as to encourage industry and economic independence.

We can best show our gratitude to God by service to our fellowmen.

2. Suitable Work is a Blessing; Idleness, a Curse.

It is not only the duty of all who can do so to work, it is also properly their privilege, of which, unfortunately many are now deprived.

St. Paul said, "He that will not work shall not eat." The Apostle himself labored with his hands that he might not be chargeable to anyone.

Both the individual and the community should do everything possible to overcome the curse of idleness.

The destitute must be provided for in any case, and by employment, if possible. The unemployed should not be idle; there is always need for self-improvement and for social service of some sort.

Unit 8. Religion Should be Applied to Social-Economic Life.

SECOND SUNDAY, NOVEMBER 11, 1934

LESSON 37. TO WHAT END WERE THE NATURAL RESOURCES OF THE EARTH CREATED?

Texts: Sunday School Lessons (quarterly), No. 37; The Pupil's Quarterly Bulletin.

Objective: To show that God created the resources of the earth for the use of mankind, not for a few men to the exclusion of others.

Other Sources of Information: George, Henry—*Progress and Poverty* or significant paragraphs from P. & P., p. 82; Robert Schalkenbach Foundation, 11 Park Place, New York; chapter 14 in the small volume—significant paragraphs from P. & P.—is a clear and forceful statement of the case for Liberty and Equality of Opportunity; Drake, Durant—*Problems of Conduct*, chapter 11, The Solution of Social Problems.

Suggested Outline:

1. (a) What are the fundamental principles of the American Declaration of Independence of 1776?
(b) What sort of human rights were involved in the War for Independence?
2. How may the masses of the American people now secure the rights enumerated in 1776?
(a) Have new situations and new problems arisen? Is the principle of continuous revelation needed in politics no less than in religion?
(b) Were the political scriptures forever closed with the end of the 18th century?
(c) Shall we "go on unto perfection" in our civic and economic life, as the author of the epistle to the Hebrews urged his readers to do in their religion? If we answer this question in the affirmative, need this diminish our respect for the great political documents of the 18th century?
3. (a) Do we really respect the great documents and institutions of our country by merely praising them, declaring our loyalty, but doing nothing for suffering humanity?
(b) Would it be greater loyalty to help them through civic and economic reforms, to secure life, liberty and happiness?

Supplementary Thoughts: The revolution of the 18th century was primarily for political independence and political democracy.

In America the economic problem was not then urgent since the colonists were largely agriculturists and agricultural land was available to all in super-abundance. Economic life in general was simple and no one was dependent upon public utilities or other centralization of wealth and economic control. The gains made in the democracy of the 18th century were real gains, or regains of ancient rights, as Englishmen were accustomed to say. It is hoped that they are permanent gains; to make them so

requires, however, to make them effective by applying their principles to new situations, as these situations require, for the protection of the fundamental rights of man. Of what use to a citizen are his political rights if he does not exercise them, in conjunction with his fellow citizens, to secure to all their equal rights to the means of subsistence. The duty to work and to be self-supporting belongs to everyone who is able to do so. If, however, there is no opportunity to work, how can this duty be fulfilled? Respect for our honored institutions and revered political documents would seem to require that we do something now to make them effective in the protection of every human right. We should, as followers of Christ, seek the highest good and the ultimate happiness of all mankind. This, however, cannot be done merely by talking about it, or by singing praises to our ancestors for their great achievements. New situations call for intelligent, courageous, honest actions leading to new and greater achievements.

THIRD SUNDAY, NOVEMBER 18, 1934

LESSON 38. IT IS MAN'S RIGHT AND HIS DUTY TO WORK; HE IS ENTITLED TO THE MEANS OF SUBSISTENCE

Texts: Sunday School Lessons (quarterly), No. 38; *The Pupil's Quarterly Bulletin*.

Objective: To show that the right to life and liberty is a mockery if the right to the means of a living is denied.

Other Sources of Information: The address to President-elect Roosevelt of Feb. 20, 1933, signed by 220 educators representing all sections of the United States of America, may not be available to teachers generally. We, therefore, here submit further quotations:

"IV. The Underlying Conflict.

"The key factor in the situation is an essential conflict at the heart of our social economic life. Modern industry has made life corporate: the economic welfare of all now depends upon the balanced functioning of our interdependent industrial society—the present acute distress in the midst of potential abundance is proof of the fact. Were our new resources properly organized there would be work for all and food for all. We still cling, however, to ideas and

methods brought over from the past which now prevent the needed co-operative efforts. Serious consequences other than economic also result from this conflict. Men are torn morally; the new conditions demand that they act together; old ideas and persisting standards, adapted to a simpler social order, require that they act separately. Thus do our chief evils, both economic and moral, flow from this bottom conflict in our social life. Except as we deal with this underlying cause, we cannot hope to remedy the evils. * * *

"The time has now come to make the fact of interdependence the foundation base of American thought and action. To develop the needed social arrangements will of course take time, but the direction is clear. Consciously devised arrangements must supplant mere drift and selfish opportunism. Our social and economic life must be directed primarily for the good of all.

"V. Functions That Must Be Cared For.

"We submit that certain essential functions of the needed coordination are not provided either by industry or by government as now organized:

"1. The continuous gathering and interpretation of data for the intelligent organization and direction of basic industrial processes, as one integrated whole.

"2. The determination in some effectual shared fashion of the social objectives which we set up from time to time for guiding the common aspects of American life.

"3. The co-ordination of various parts of the entire economic mechanism: production and consumption, agriculture and industry, region and region.

"4. An intelligent apportioning of national income between investment for further productive equipment and purchasing power for consumers goods.

"5. The equitable distribution of occupational opportunities and appropriate insurance to care for unavoidable maladjustments.

"6. Effective provision for those services which are essential to all, such as health, education, and recreation.

"7. Provision for the intelligent co-ordination of our national economy with that of other nations."

Other Sources of Information: Doc. & Cov. Sec. 134; Smith, Joseph F.—*Gospel Doctrine*, chapter 28; Young, Brigham—*Discourses*, chapter 27; Drake, Durant—*Problems of Conduct*, chapter 29.

Suggested Outline:

1. (a) With what classes of the community did Jesus deeply sympathize?
- (b) What evidence is there that he was interested in their welfare, temporal as well as spiritual?
- (c) What requirement did he make of the rich as a condition of salvation?
2. Is there any clash between the fundamental assumptions of democracy and the teachings of Jesus? Explain your answer.
 - (a) In the conduct of business which should receive first consideration, service or profits?
 - (b) For whose good primarily does business exist?
3. For whose good does civil government exist?
4. May your answer to (3) be applied also to Church government?
5. Followers of Jesus Christ are interested in the spiritual welfare of all mankind, should they also be concerned that all should have opportunities to acquire the material needs of life? Shall we try to save their souls by starving their bodies?

Supplementary Thoughts: Jesus healed the sick, sympathized with the poor, and befriended the under-privileged. He severely rebuked the rich who thought more of their substance than of their souls, or of the well-being of their fellowmen. Some of the professed followers of Jesus have departed far from his standard and attitude. These are disciples in name only. Real disciples of the lowly Nazarene will do their part in furthering and upholding measures to secure equal rights and opportunities to their fellowmen and to relieve or forestall distress wherever possible.

FOURTH SUNDAY, NOVEMBER 25, 1934

LESSON 39. WEALTH IS A MEANS TO MORE ULTIMATE ENDS

Texts: Sunday School Lessons (quarterly), No. 39; *Pupil's Quarterly Bulletin*.

Objective: To show that while material things are essential to life, their possession is not the end or purpose of life.

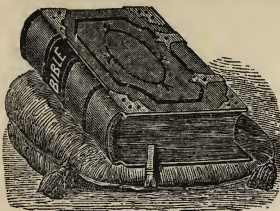
Other Sources of Information: The

Sermon on the Mount—Matt. 5, 6, 7, especially 6. Drake, Durant—*Problems of Conduct*, chapter 25.

Suggested Outline:

1. (a) What are the sources of wealth?
- (b) What are its proper uses?
- (c) Who is rightly entitled to the use of wealth?
- (d) Under what conditions and restrictions?
2. (a) What are some of the legal restrictions that are placed upon private property?
- (b) Under what conditions may government take possession of a piece of private property?
3. Are the moral restrictions on the uses of private property more or less strict than are the legal restrictions? Explain.
4. What are the religious obligations of a church member with regard to the use of his property?
5. What are the chief sources of income to the Church? What does the Church do with its income? What would it do, or fail to do, without it?

Supplementary Thoughts: Wealth is clearly a means to other ends, this is most manifest in the uses of money. As money it is valuable only because it may be exchanged for something else. If it is metal coin, gold for instance, and this metal is in demand it may be sold as gold, but that is also an exchange value. If, however, it is transformed into jewelry it may be worn for its beauty. In case most people, or even many people, cannot indulge in such a luxury, there arises class distinctions, one person possessing above another. If this comes about because the one who wears the gold is industrious, temperate, and frugal, while the one who does not and cannot has been idle by choice, intemperate, and profligate the difference in outcome is understandable and not generally complained about. It happens, too, that while some have a superabundance of the essential needs of life, others suffer for want of these needs and are deprived of opportunity to secure them. This is now true of millions of men and women. With these, in many instances, innocent children of whom Jesus said, "Of such is the kingdom of heaven," also suffer privation to the extent that some are sent to heaven prematurely, while others are handicapped for life because of spiritual as well as material privations during their period of growth.



OLD TESTAMENT

Course B—Ages 15 and 16
For Teachers and Girls of Same Age

General Board Committee:

Robert L. Judd, Chairman;
Elbert D. Thomas, Vice
Chairman; Mark Austin

LESSONS FOR NOVEMBER, 1934

FIRST SUNDAY, NOVEMBER 4, 1934

OPEN SUNDAY

To allow class to make up for lesson lost on account of stake conference or for other cause.

SECOND SUNDAY, NOVEMBER 11, 1934

LESSON 36. THE PROPHET OF TEMPLE BUILDING

Text: Sunday School Lessons (quarterly), No. 36.

References: *Book of Haggai* (The Bible); *Land and Leaders of Israel* (Dalby); Vol. 4, page 538—*Book of Life: Prophets of Israel* (Harrell.)

Objective: To show that the Lord warns His people of their shortcomings and gives them opportunity to repent.

The setting into which the prophet Haggai comes to deliver his message is full of color and interest.

The people of Judah, released by Cyrus in 538, returned to find Palestine occupied by a mixture of the Hebrews, that were left in Palestine at the time of the captivity, and others had come to settle in the land. They were called Samaritans. Harrell in his "Prophets of Israel," gives us an interesting side-light on the return of the Lord's people. He says:

"There was a reason why Cyrus should be especially interested in the return of the Jews to Judah. After the fall of Babylon, Egypt was the only world power that threatened his sovereignty. Judah, lying so near the Egyptian frontier, would be a most valuable military outpost, and loyal Jews, settled in their homeland, would be most effective allies. But whatever his motives, the proph-

ets, 'with their eyes open to the inner springs of history,' saw in the acts of Cyrus the overruling providence of Jehovah directing all to serve his purposes. How often in the course of history God has turned the ambitions of men to his own glory!"

The returning Jews did not like the Samaritans because they were not true Jews and because they had defiled the religion that God had given their forefathers.

In the second year after the return of the exiles they began the foundations for the new temple. The Samaritans volunteered to join in helping to build the Temple but their help was refused. This created a feeling between the people that was extant in the time of Jesus. (The parable of the good Samaritan.) The people soon tired of the work and quit. After the elapse of sixteen years since the return of the people with nothing done, and at a time when the people were poverty stricken because of drought, Haggai appears to deliver the message of the Lord to them.

Harrell in his work, *Prophets of Israel*, page 195, in speaking of the Book of Haggai, says:

"The book of Haggai consists of four brief oracles. No questions of date trouble us, for each oracle is carefully dated. The four were written within the space of four months, and the last two on the same day. A single purpose and passion dominates the book. Haggai was possessed with the desire to see the Temple of Jehovah restored, and he set out to persuade his people to rebuild it."

Concerning Haggai, he says:

"In the struggling Hebrew community around Jerusalem was a venerable man named Haggai. It is quite probable that he had seen the old Temple before its destruction. In a notable passage he speaks as one who has possibly beheld with his own eyes

Solomon's Temple, and had carried in his soul through the years of his exile the recollection of its beauty. If this interpretation is correct, Haggai must have been not less than eighty years old when he delivered his prophecy, for the Temple had been destroyed sixty-seven years. His age and seasoned maturity may in part account for the effectiveness of his message. Who would not be moved by the appeals of this venerable prophet whose recollections went back to the glory of the former Temple, and whose daring faith visioned a more glorious Temple yet to be?"

Elder Dalby in his *Land and Leaders of Israel* helps us with the following concerning Haggai's message:

"There was little eloquence and no poetry about Haggai. He had a message for the people, and he delivered it in commonplace language. The temple must be built, or there would be no blessings for them. That was their first and most pressing duty, if God was to be glorified through them. One writer complains of Haggai's book, that the prophet included stones and timber amongst the essentials of his spiritual and religious ideal. But these were vital, if the temple was to be finished; and the dream of all the prophets had been that it would be restored. How could Ezekiel's river of pure water flow from the temple, unless it was built? The whole religion of Judaism centered around the house of God.

"And the wonderful thing about Haggai's preaching was that it succeeded. He got results. No matter how eloquent a prophet may be, if no one pays any attention to him, he does little good. Haggai's language may have been plain and unadorned; but it affected the people to the extent that they got busy and built the temple, so we may say that he was one of the most successful of all the prophets. From Zerubbabel down, the people followed his advice.

"What Haggai said to those poor, struggling colonists in Jerusalem in 520 B. C. might with equal truth be said to many communities in our own land today. We are interested in material things, great buildings many stories high, railroads, automobiles, aeroplanes, bridges, tunnels, and scores of other material things; but are we building religion in the hearts and lives of men? There never can be peace and an enduring prosperity, so long as we spend our millions of dollars on material enterprises and give next to nothing to the upkeep of our religion. The first chapter of Haggai is a perfect description of our modern world."

In making application of the lesson and Haggai's message consider the following questions and suggestions:

Why are we as a people temple builders? Can you get examples of where our people have been blessed from building temples? Assign to the class a Sunday or two ahead the duty of securing incidents of blessings received in the building of temples, or from other sacrifices made for the Lord.

THIRD SUNDAY, NOVEMBER 18, 1934

LESSON 37. ZECHARIAH—THE GREAT PROPHET OF HOPE

Text: Sunday School Lessons (quarterly), No. 37.

References: *Book of Zechariah* (The Bible); *Land and Leaders of Israel*; *Book of Life* (Vol. 4, page 358); *Prophets of Israel* (Harrell.)

Objective: *A great faith is salvation to the man who possesses it and an inspiration to all who feel its power.*

In our presentation of this lesson we can use the setting and background we built in the next preceding lesson on Haggai. This is true because about two months after Haggai had delivered his first appeal to Judah to build the temple, Zechariah, a young contemporary of priestly lineage, who had returned with the exiles from Babylon, began to teach and inspire the people.

He was a boy at the time of his return from Babylon; and about thirty at the time he began his ministry.

His message was one of hope and idealism. Elder Dalby portrays Zechariah's beginning in the presentation of his message in these words:

"Beginning in the very first chapter, the prophet seeks to encourage his people from history with which they were familiar. 'Your fathers, where are they? and the prophets, do they live forever? But the word and will of God have not died, but are still living and active. God's workers may have disappeared, but not God's work. Kingdoms come and go, but God's truth is everlasting; the Spirit of the Lord goes on conquering and to conquer.' Zechariah saw God standing in the field of human history, and with his word ever leading men upward and onward. Moral advancement leaves the past behind. 'They must upward still and onward who would keep abreast of truth.' 'Lay hold on God's word,' said the prophet to his discouraged countrymen, 'and it will bring you into the promised land of all your hopes. That, indeed, is the best way.'

His dream of what Jerusalem should

be is very inspirational. Harrell in his *Prophets of Israel* says:

"A man's character is remarkably revealed in his ideal for his community. Pericles made Athens the most beautiful city in the world. The supremacy of Rome was projected on the principles of military efficiency, and even yet her name is associated with her far-flung legions. We moderns are commercially minded, and much disposed to dividends and bank accounts. Zechariah cherished a better ideal for the city of his fathers: 'Jerusalem shall be called the city of truth.' The city of truth—did ever a man set up a nobler ideal for his community than this? Nothing is glorious except the truth, and great hearts have no regard for anything else. Jerusalem, the home of prophets and apostles, is the city of truth. She is set upon a hill, and the light which shines from her is to this day the most potential influence in the world."

In treating of another part of his message, Elder Dalby says:

"In the first six chapters of Zechariah, eight visions are recorded which the prophet says he saw. These are all intensely interesting, and they must have been very effective in reinforcing the lesson of encouragement which Zechariah was trying to teach. All these visions should be carefully studied, but we have only space left to comment on one of them in this lesson,—A Town Without Walls.

"The prophet saw a man with a measuring line in his hand, who told him that he was going out to measure Jerusalem, with the intention, no doubt, of finding out how long the wall would have to be to enclose it. But an angel said to Zechariah: 'Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.' That is to say, 'Don't worry about the size of the city on account of its walls. It has no need of walls; God will protect Jerusalem from all its enemies.' Notice this significant promise: 'For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.'"

"What a wonderful promise that is! It would have been well for the people of Jerusalem, had they heeded the Lord's promise and built no more walls. But they never saw or heeded the vision of Zechariah, that the Lord would be their 'wall of fire.' Instead of walls being a protection they have been the death-warrant of cities from the beginning of time. Jerusalem suffered more because of the walls that surrounded it than for any other cause. Siege, famine, pestilence, sickness, and untold suffering and misery came to the city again and again, because it was enclosed by high military walls."

It is to the honor of these two prophets Haggai and Zechariah that the building of the temple was accomplished in four years after the work was again started as a result of their urging. This temple stood on Mount Zion as the center of worship of the one true God for five hundred years. It was a great work, well done.

Name men of this dispensation who have been great builders for the benefit of the Lord's work.

FOURTH SUNDAY, NOVEMBER 25, 1934

LESSON 38. EZRA—THE GREAT PRIEST REFORMER

Text: Sunday School Lessons (quarterly), No. 38.

References: *Book of Ezra* (The Bible); *Land and Leaders of Israel*; *Book of Life* (Vol. 4, page 450.)

Objective: A fixed and noble objective in life is one of the greatest assurances of success that one can have.

Background: At the time (538 B. C.) that the Jews under Zerubbabel trekked back to Jerusalem about 42,000 strong, there were nearly as many who remained in Babylon because they thought they could not return, due to the many ties that had been established during their stay there. However, many of them kept the faith and built up a strong nationalism among their number. The Jews in Babylon kept in close contact with those at Jerusalem. They knew of the final completion of the temple, of the fine work done therein for some period of time afterward. They knew, too, that by 457 B. C. the people at Jerusalem had been inter-marrying with foreign nations and engaging in other sinful practices that were destroying them as a people and also the worship of the one true God as it had been intrusted to them.

It was because of the knowledge of such conditions that Ezra, a priest and also a scribe, or teacher of the law to his people in Babylon, went to King Artaxerxes, a Persian, and asked leave to return to Jerusalem to save his people. The king granted the request. Thereupon Ezra organized a company of about 7,500 and began his march to Jerusalem, which he reached in about four months.

When he arrived he found the conditions among his people as reported and he immediately began his work.

In describing Ezra the author in the Book of Life says:

"Ezra was of the family of priests, but he was remembered chiefly as 'the scribe'; that is, he was a teacher of the law of the nation. He was inflexibly honest, stern, rugged, uncompromising; shirking no labor; as rigid with himself as he was with others; holding at any cost to the right as he saw the right. The world does not usually love men who are so stern and rigid, but many a needed reform would never be carried through without such men as Ezra."

As to his attitude toward his work and what he accomplished Elder Dalby has stated it clearly and forcefully:

"When Ezra came to Jerusalem, he found that the report that had come to him in Babylon about the apostasy of the Jews had not been exaggerated. Conditions were even worse than he expected. All restraints between the Jews and the Gentiles had been removed. Not only were the common people in transgression, but we read: 'Yea, the hand of the princes and rulers hath been chief in this trespass.' Conditions were so bad that there seemed no possible way of saving the pure blood of Israel. No wonder Ezra fell on his knees, and exclaimed in prayer: 'O my God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens.' Ezra continued his prayer of confession and shame in words so impressive and pathetic that there is no other like it in history. Our

hearts go out to him and to the people, who were deeply moved by the fervency of his appeal for pardon and restoration to God's favor. No one can read this remarkable prayer without a feeling of solemn reverence. It increases our faith in the holiness of God. We feel his hatred for impurity, and there comes to us the memory of our Savior's promise: 'The pure in heart shall see God.' And then we read: 'When Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men, and women, and children: for the people wept very sore.'"

"The prayer must have had a tremendous effect, for the leaders came forward and made a public confession of their sins, and proposed to enter into a covenant to put away their strange wives. Ezra then asked all of them: 'Make confession unto the Lord God of your fathers, and do his pleasure; and separate yourselves from the people of the land, and from the strange wives.' Then all the congregation answered, and said with a loud voice: 'As thou hast said, so must we do.'"

"No wonder this remarkable man set an indelible mark upon all succeeding ages. He stood at the cradle of Judaism, and turned the stream of his people's history into a new channel, and set the Jews apart from all other nations as a distinct and a peculiar people, into whose hands was committed the destiny of the world's salvation. Men may sneer and call his policy narrow, but there was no other way to keep the pure blood of the ancient world unpolluted for the life that was to redeem mankind from sin."

What effect upon the church has been the constant influx of new converts?

A Goal to Try For

"Give me always a goal to try for,

Let me fight till my breath be spent,

Give me a dream to live and die for,

And I shall be content.

Keep for others your silken leisure,

Drowsy days in the shade or sun;

I was never a one to treasure

Rest, till my work is done.

No, for sloth is the worst of sinning,

Give me the joy and the zest of the fray,

Finding true reward in the winning—

Not in the prize or pay.

"And if Victory be denied me

I shall not shrink from another test,

Nor care at all if my foes deride me,

Knowing I did my best.

Somewhere still there are roads uncharted,

Somewhere still is an unfound Grail.

Let me go onward, valiant-hearted,

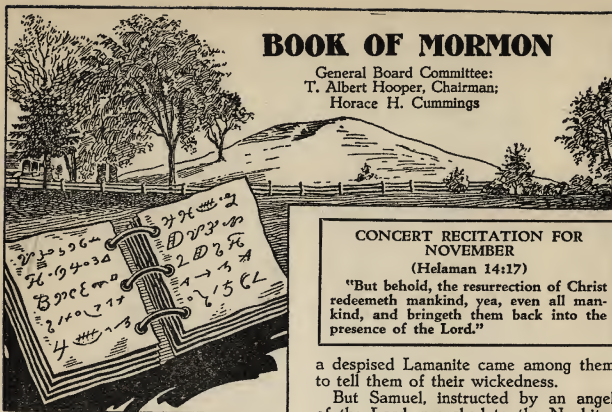
To the end of the last long trail.

Give me always a goal to try for,

Let me fight, till my breath be spent,

Give me a dream to live and die for,

And I shall be content." —Olson.



BOOK OF MORMON

General Board Committee:
T. Albert Hooper, Chairman;
Horace H. Cummings

CONCERT RECITATION FOR NOVEMBER

(Helaman 14:17)

"But behold, the resurrection of Christ
redeemeth mankind, yea, even all man-
kind, and bringeth them back into the
presence of the Lord."

FIRST SUNDAY, NOVEMBER 4, 1934
LESSON 36. A HUMBLE PROPHET TO A
HAUGHTY RACE

Texts: Sunday School Lessons, (quarterly), No. 36; Helaman, chaps. 13-16.

Objective: To teach that the humble, under the direction of the Lord, have power to teach and instruct the worldly wise and self-sufficient.

Supplementary Materials: Reynolds' *Story of the Book of Mormon*, chap. 34; *Dictionary of the Book of Mormon*, p. 308, under "Samuel, the Lamanite;" Evans' *Message and Characters of the Book of Mormon*, p. 277, chap. 27.

To the Teacher:

Read the lesson leaflet No. 36. You've done that? Very well. Now read chapters 13, 14, 15 and 16 of Helaman. That's a good start. In your preparation, pray the Lord for help.

Recall that the Nephites despised the Lamanites as the Jews despised the Samaritans. The Lamanites hated the Nephites as the Samaritans hated the Jews. There are many people in the world today who feel that they are superior to other peoples.

How do seniors in high schools regard the wisdom of freshmen? The Nephites felt superior. Picture their feelings when

a despised Lamanite came among them to tell them of their wickedness.

But Samuel, instructed by an angel of the Lord, preached to the Nephites until he had finished the particular message he was told to deliver. The most important part of his message was his narrative of the details incident to the then future birth and death of Christ.

When his message was finished, the Lord aided Samuel in his escape, and to be a blessing to them.

A despised Lamanite was chosen by the Lord to deliver one of the most important messages ever given to the Nephites. Like many of our own missionaries, he went in humility and power and preached the gospel to the more civilized and haughty people who lived in the glory of their riches and their own power.

This is an open Sunday. If you are up to date with your lessons, use this Sunday to discuss some of the highly interesting incidents which are contained in some lesson already considered. There are so many interesting episodes in some of the lessons, that there are surely some that you would have liked to discuss if the lesson period had been long enough. Go back to some of them now.

Have the members of the class read: Moroni 10:2-5, and 1st Nephi 3:7-8.

SUGGESTIONS FOR TWO AND ONE-HALF MINUTE TALKS FOR NOVEMBER

I. Prayer Will Help Us Always.

a. How to pray.

1. With gratitude and thanks.

2. With earnest desire and faith.
 3. For others as well as ourselves.
 4. With the spirit, "Thy will be done."
 - b. When to pray.
 1. Mornings—on arising.
 2. Evenings on retiring.
 3. Special occasions—as need arises.
 - c. Family prayers—individual and secret prayers.
 - d. The Savior gave us a sample of a prayer. Finish with recitation of the "Lord's prayer."
- II. Samuel the Lamanite Prophet. The supervisors will assist the class members chosen to prepare a talk on this wonderful character.
- a. Was a descendant of the rebellious Laman; had accepted the gospel.
 - b. Was converted to it, and had a strong testimony of its divinity.
 - c. Went among the Nephites who despised his people, and risked his life to teach them again the gospel which they were forgetting.
 - d. Told them what would happen when Christ should be born. His prophecy was later literally fulfilled.
 - e. Was powerful by reason of his faith and the help the Lord gave him.

SECOND SUNDAY, NOVEMBER 11, 1934

LESSON 37. HERALDING THE BIRTH OF CHRIST, AND SIGNS OF DESTRUCTION

Texts: Sunday School Lessons, (quarterly), No. 37; Third Nephi, chapters 1-8.

Objective: To teach that prophecies, uttered by a true servant of God under the inspiration of the spirit of the Lord, will certainly be fulfilled.

Supplementary Materials: *New Witness for God* (Roberts), Vol. 2, pp. 170-1; *Dictionary of the Book of Mormon*, p. 310; *Story of the Book of Mormon*, (Reynolds), chaps. 40 and 41.

In the last lesson we learned of the remarkable prophecies of the Prophet Samuel. In this lesson we learn of the remarkable fulfillment of the prophecy. As in Palestine, a new star appeared in the one place, to guide the wise men, and in the land of the Nephites to herald His birth.

Many people were frightened into belief because the signs foretold by Samuel became so vividly real. Soon after these events many of the people forgot God and His gospel, and again took up their unrighteous living.

When Christ was crucified the whole earth of the Nephites' knowledge was shaken by storms, earthquakes, and other happenings. Cities disappeared. Mountains were made low, valleys were made into mountains. The unrighteous were frightened and many were destroyed in their wickedness. The righteous recognized the fulfillment of the prophecies of the men of God, and rejoiced in these signs.

In this lesson you can lay a very fine foundation for the remarkable things that follow, and at the same time have a wonderfully interesting lesson discussion of these momentous happenings.

Have some of the pupils read the following passages in the class. 3 Nephi 1:12-14, and 19; chapter 8:5-13.

THIRD SUNDAY, NOVEMBER 18, 1934

LESSON 38. CHRIST AMONG THE NEPHITES

Texts: Sunday School Lessons, (quarterly), No. 38; 3rd Nephi, chapter 11.

Supplementary Materials: *Evans' Message and Characters of Book of Mormon*, chap. 29; *Reynolds' Dictionary of the Book of Mormon*, pp. 175-7; *Story of the Book of Mormon*, chaps. 42-43; *Roberts' New Witness for God*, Vol. 3, pp. 18-20.

Objective: To teach that we too may enjoy the blessings of the same gospel that Jesus taught to the Jews and to the Nephites.

People of one belief naturally assemble together when they are troubled. The righteous Nephites naturally sought each other's companionship near the temple of God. What did all these things mean? Then a voice testifying of Christ. Compare this declaration with that made by the father upon the occasion of Christ's baptism; with that made to Joseph Smith when the Father and the Son appeared to him. How did Christ's teachings on this occasion compare with those he gave in Jerusalem and other parts of Palestine?

What testimony did Christ bear of himself? This visit was as significant to the Nephites as was Christ's death and resurrection among the Jews. Prophecy had been fulfilled. The promised savior had come. He taught them the gospel

more fully than they had previously known it. He justified their acceptance of that which they had been taught by the prophets.

As amazing as it must have seemed to them, Jesus Christ, the Savior, was actually among them, introduced by the voice of God, and declaring himself as their Lord and Master come to teach them the ways and doctrines of their heavenly father.

FOURTH SUNDAY, NOVEMBER 25, 1934

LESSON 39. CHRIST ESTABLISHES HIS CHURCH AMONG THE NEPHITES

Texts: Sunday School Lessons, (quarterly), No. 39; Third Nephi, chapters 12 to 22; 27 and 28.

Supplementary Materials: Reynolds' *Story of Book of Mormon*, chaps. 44 to 48; *Dictionary of the Book of Mormon* under the headings of Nephite Twelve,—Evans' *Message and Characters of Book of Mormon*, chap. 20, Waring's *Gospel Chart*; Reynolds' *Book of Mormon Chart*; Sjodahl's *An Introduction to Study of Book of Mormon*, pp. 520-534.

Objective: To teach that the church of Christ will have the same organization and enjoy the same blessings wherever and whenever it is established under the proper authority.

You, as teacher, if you have read the "leaflet," (and if you haven't read it, stop here, read it, and then proceed with this), will have discovered that there is enough material for several wonderfully interesting lessons. But the main thing is to discuss with the class the fact that Christ organized his church among the Nephites just as he had done among the Jews.

Compare the organization of the church among these peoples and our own organization. Compare the instructions with regard to baptism in all these organizations. How about the sacrament? Compare 3 Nephi 18:5-11; Luke 22:19-20; 1st Cor. 11:23-39; Doc. and Cov. 20:75-79.

Compare 3 Nephi 11:23-26 with Doc. and Cov. 20:73-74.

Ask your pupils to recall some of the blessings that came to the followers of Jesus in Palestine; among the Nephites; and then have them tell of some of the blessings which we enjoy in our church.

Jesus lived, He died, He was resurrected and lived again. He now lives, He appeared to the Prophet Joseph Smith, and is the head of the church to which we belong, as He was the head of the church which He established among the Nephites and the Jews.

On the Plains

By Little Joyce Love*

(Four Years Old)

I just love stories. The kind I like best are the kind my grandmother tells me about pioneers. Grandma was a pioneer. She walked all the way across the plains. I think I should have been afraid, because there were wild animals and Indians. But Grandma says pioneers were not afraid, because they trusted in Heavenly Father. I like to hear about Sunday on the plains. I asked Grandma if the pioneers had Sunday Schools like ours, but she just laughed.

For six long days (each week) the pioneers walked, but when Sunday came they just had meetings. They talked and prayed and sang songs too. I know one of the songs that they sang. Shall I sing it for you?

"Come, come ye Saints, no toil nor labor fear,

But with joy wend your way;
Tho' hard to you this journey may appear,
Grace shall be as your day.
'Tis better far for us to strive
Our useless cares from us to drive;
Do this, and joy your hearts will swell—
All is well! all is well!"

* (This talk was given by Joyce at the Sunday School Conference, April, 1934. In introducing her Supt. McKay said: "Little Joyce is only four years old, and I want to say that since she accepted this assignment she has not been very well. She was not well this morning, but her mother and she have come here to take their part on the program, and we appreciate it very much, and hope, Little Joyce, that your response here tonight will not in any way affect your health. You have the faith and prayers of this whole audience that you will sleep well tonight and be better in the morning." After giving her little talk, and before leaving the Tabernacle, Joyce broke out with measles. She is now well.



Church History

From the Restoration and Dawn to the Martyrdom of the Prophet

Course A---Ages 10 and 11

General Board Committee:

Adam S. Bennion, Chairman;

J. Percy Goddard, Vice Chairman

LESSONS FOR NOVEMBER, 1934

FIRST SUNDAY, NOVEMBER 4, 1934

LESSON 39. JOSEPH REBUKES THE GUARDS

Text: Sunday School Lessons (quarterly), No. 39.

Supplementary References: *Essentials in Church History*, Smith, pp. 236-262; *Missouri Persecutions*, Roberts, pp. 238-251; *Autobiography of Parley P. Pratt*, pp. 203-212, 227-234; *Life of Heber C. Kimball*, pp. 228-236; see any other available Church History or Journal for this period.

Objective: To teach that adversity, may be the means of ennobling character.

Organization of Material:

- I. At the Mormon Capitol, Far West, 1838.
 - a. News regarding the shooting at Haun's Mill.
 - b. The Army approaches Far West.
 - c. To whom peace and safety were offered.
 - d. Colonel Hinkle's treachery.
 - e. The four concessions of Hinkle.
 - f. "These are the prisoners," etc.
 - g. Parley P. Pratt's statement.
- II. Joseph and Hyrum Ordered Shot.
 - a. The order of General Lucas.
 - b. The refusal of General Doniphan.
- III. What the Mob Did.
 - a. Tore up floors.
 - b. Destroyed property.
 - c. Forced land holders to sign over property.

IV. Words of Bishop Partridge.

Cold quarters, small fires, no blankets, scanty food, vile guards, "Treated like dogs."

V. Imprisonment at Richmond Jail. Vile guard rebuked.

VI. Prisoners Escape.

- a. Aided by guard.
- b. Rejoicing of friends.

Lesson Enrichment: Catch the meaning of this verse from one who went through all these trials, yet remained faithful and true. Eliza R. Snow writes:

"Think not when you gather to Zion,
Your troubles and trials are through;
That nothing but comfort and pleasure
Are waiting in Zion for you:
No, no; 'tis designed as a furnace,
All substance, all texture to try,
To burn all the wood, hay and stubble,
The gold from the dross purify."

Regarding Paul, who suffered terrible persecution at the hands of the unbeliever, the Lord said, "For I will show him what great things he must suffer for my name's sake." (Acts 9:16.)

Speaking regarding the "Constitutional right" of himself and the afflicted saints, the Prophet declared, "All the power that I desire, or have sought to obtain, has been the enjoyment of the constitutional privilege for which my fathers shed their blood, of living in peace in the society of my wife and children, and enjoying the society of my friends and their religious liberty which is the right of every American citizen, of worshipping according to the dictates of his own conscience and the Revelation of God." Hist. Church, Vol. 5, p. 490.

After Joseph and Hyrum and about eighty others had been arrested General

Clark addressed a group of the brethren saying, among other things, "You need not expect any mercy, but extermination, for I am determined the Governor's orders shall be executed.

"As for your leaders, do not think—do not imagine for a moment—do not let it enter your mind, that they will be delivered or that you will see their faces again, for *Their fate is fixed—Their die is cast. Their doom is sealed.* I am sorry, gentlemen, to see so great a number of apparently intelligent men found in the situation you are; and oh, that I could invoke that Great Spirit, the unknown God, to rest upon you and make you sufficiently intelligent to break that chain of superstition and liberate you from those fetters of fanaticism, with which you are bound, that you no longer worship a man. (Meaning Joseph Smith.)

"I would advise you to scatter abroad and never again organize yourselves with bishops, presidents, etc., lest you excite the jealousies of the people and submit yourselves to the same calamities that have now come upon you. My advice is that you become as other citizens, lest by a recurrence of these events, you bring yourselves irretrievable ruin." Thus we now see how hopeless seemed the case of the Saints to this officer. Seemingly he could not realize in any way whatever, that he was fighting God's work, due to roll forth and fill the whole earth. The Scriptures say, "It needs must be that offenses come, but woe unto him by whom they come."

Application: Strength and development come through the patient and faithful endurance of trials and adversity. Today it is not the easy life that develops strength of character.

SECOND SUNDAY, NOVEMBER 11, 1934

LESSON 40. NAUVOO—A NEW CITY IN A NEW STATE

Text: Sunday School Lessons (quarterly), No. 40.

Supplementary References: *Essentials in Church History*, (Smith), pp. 263-273; *One Hundred Years of Mormonism* (Evans), pp. 284-293; *Rise and Fall of Nauvoo* (Roberts), pp. 21-34, 39-42; *A Young Folks' History of the*

Church (Anderson), pp. 98-102; See any Church History for this period; See *Heart of Mormonism*, Evans, pp. 216-226.

Objective: To show how God aided the persecuted Saints while struggling to build a new city—Nauvoo.

Organization of Material:

- I. Seeking a New Home in a New State.
 - a. Kindly received at Quincy, Illinois.
 - b. Poverty of more than 12,000 Saints.
 - c. Prophet arrives from Missouri prison.
 - d. Commerce purchased in Hancock County.
 - e. Location, drainage, terms, etc.
- II. A "Day of God's Power."
 - a. Joseph prays for himself.
 - b. Heals his own household.
 - c. Heals his friends on the east bank.
 - d. Heals Brother Bates Noble.
 - f. Blesses a handkerchief.

Lesson Enrichment: 1. The site for Nauvoo was situated upon the east bank of the great Mississippi River about 150 miles east and north from Far West, Missouri, and about fifty miles north from Quincy where the Saints moved, resting until the Prophet should reach them from his long confinement in jail. Nauvoo is directly east from the southeast corner of Iowa. This made it possible for the Saints to cross the river and not be on Missouri soil, for which they were very thankful. There was a warning against any of them entering Missouri again.

2. Speaking regarding the first eighty acres secured upon which the thousands of destitute Saints were to begin homes, Joseph writes, "When I made the purchase of White and Galland, there was one stone house, three frame houses, and two block houses, which constituted the whole city of Commerce," the spot where later stood Nauvoo, the beautiful city of the Saints, containing over twenty thousand people in 1846.

3. It seems that the Lord touched the hearts of the good people of Illinois as well as the Governor, Thomas Carlin, causing them to aid the suffering Saints in every manner possible, bringing them food, shelter and clothing; and even more than that, "A deep feeling of sympathy."

Application: Since this lesson shows how wonderfully the Lord supplied the

needs of the suffering Saints, we today should know that His hand is outstretched toward those who seek him in faith. Students should be led to give proof of God's blessings in time of need.

THIRD SUNDAY, NOVEMBER 18, 1934

LESSON 41. THE SECOND GREAT MISSIONARY CALL, 1839

Text: Sunday School Lessons (quar-terly), No. 41.

Supplementary References: *Essentials in Church History* (Smith), pp. 274-286, 312-313. (The last reference tells of the Dedication of Palestine. More material on this subject is found in the following references.) *Church History*, by the Prophet, Vol. 4, pp. 454-458; *Rise and Fall of Nauvoo* (Roberts), pp. 60-63; *Comprehensive History of the Church*, Vol. 2, pp. 43-47; *One Hundred Years of Mormonism* (Evans), pp. 294-304; *Life of Heber C. Kimball*, pp. 272-325; *Wilford Woodruff* (Cowley), pp. 106-153; *Heart of Mormonism* (Evans), 227-230.

Objective: To teach that when Missionaries go forth with all their energy, God never fails to add a blessing, according to the faith exercised.

Organization of Material:

- I. The Call of the Missionaries.
 - a. Joseph's prophecy fulfilled.
 - b. Those chosen.
 - c. Their field of labor.
 - d. Orson Hyde to go to Palestine.
- II. Their Departure.

Physical and financial distress.
- III. Money Miraculously Supplied.

Exact amounts in trunk.

Lesson Enrichment: Heber C. Kimball writes as follows regarding his departure for the mission field and his sickness, etc., September 18, 1840:

"Charles Hubbard sent his boy with a wagon and span of horses to my house; our trunks were put into the wagon by some brethren; (Brother Kimball and Brigham Young being too sick to aid) I went to my bed and shook hands with my wife who was then shaking with chill, having two children lying sick by her side; I embraced her and my children and bid them farewell. My only well child was little Heber P., and it was with difficulty that he could carry a

couple quarts of water at a time to assist in quenching their thirsts. It was with difficulty that we got into the wagon, and started down the hill about ten rods; it appeared to me as though my very inmost parts would melt within me at leaving my family in such a condition, as it were almost in the arms of death.

"I felt as though I could not endure it. I asked the teamster to stop and said to Brother Brigham, 'This is pretty tough isn't it: let's rise and give them a cheer.' We rose and swinging our hats three times over our heads, shouted: 'Hurrah, Hurrah for Israel!' Vilate (Heber's wife) hearing the noise, arose from her bed and came to the door. She had a smile on her face. Vilate and Mary Ann Young cried out to us: 'Goodbye, God bless you.' We returned the compliment and then told the driver to go ahead. After this I felt a spirit of joy and gratitude, having had the satisfaction of seeing my wife standing upon her feet, instead of leaving her in bed, knowing well that I should not see them again for two or three years."

There was an unusual thing took place in England while the seven apostles were there. On April 14, 1840, at Preston the seven brethren under Brigham Young's direction, ordained Willard Richards an apostle. He had been previously nominated by the Prophet. This made eight apostles in the English mission at the same time. Little wonder that a marvelous work was performed. It was during the next eight months that Wilford Woodruff broke all records by bringing 1,800 souls into the Church. Next to him was Heber C. Kimball with 1,500.

Upon coming in one evening, Heber C. Kimball with his usual gift of prophecy, turned to Apostle Richards who was unmarried, and predicted, "Willard, I baptized your wife today!" Since Elder Richards was thirty-four and had never seen the young woman referred to, he marveled greatly. Shortly after this, however, the prediction proved true. This woman became the grandmother of Apostle Stephen L. Richards of today.

Application: Not only should we count on carrying the gospel message to foreign lands, but we need boy and girl missionaries in the Church History classes throughout the Church. Let us see what we can do about it. Our success will be measured by our diligence, before the Lord. It is for him we should labor.

FOURTH SUNDAY, NOVEMBER 25, 1934

LESSON 42. THE PROPHET'S LIFE AGAIN
IN DANGER

Text: Sunday School Lessons (quarterly), No. 42.

Supplementary References: *Essentials in Church History*, Smith, pp. 287-301, 320-332; *One Hundred Years of Mormonism* (Evans), pp. 279-283, 311-329; *Rise and Fall of Nauvoo* (Roberts), pp. 50-79; *History of the Church: Joseph the Prophet*, Vol. 4, pp. 23-110, 180, 181, 364-371; See any other journal or history for this period.

Objective: To teach that when a person, a community, state or nation begins fighting God's purposes, Lucifer steps onto the scene, ever anxious to direct the conflict toward his own purposes.

Organization of Material:

- I. Delegates Appointed to Washington.
 - a. Incidents of bravery.
 - b. Committee makes report.
 - c. Disappointing results.
 - d. President's statements.
 - e. Hopes for redress vanish.
 - f. Rejoicing of Joseph's enemies.
- II. More Persecution from Missouri.
 - a. Mormons inhumanly treated.
 - b. Missouri demands the Prophet.
 - c. Browning's statement.
 - d. Governor Boggs shot.
 - e. Joseph sought.
 - f. Suffering of Rockwell.
 - g. Joseph and Rockwell both freed.

Lesson Enrichment: In a lesson or so back, we learned that in April, 1839, Joseph and other prisoners escaped from Missouri, being set free by the officers. Now in this lesson, a year and a half have passed, and the Governor of Mis-

souri is demanding that Joseph and five other leaders of the Mormons be sent back to Missouri for another period of suffering. The State of Illinois heard the case, however, and dismissed the charges.

In Section 101, beginning with the 76th verse, the Lord informs the Prophet what to do regarding the losses of property in Missouri, saying: "And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to the just and holy principles, etc. Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the president." This command was fulfilled completely, but to all appeals, the law-makers turned a deaf ear. In Section 124, the Lord says, "Let all the Saints rejoice therefore, and be exceedingly glad, for Israel's God is their God, and he will mete out a just recompense of reward upon the heads of all their oppressors." In another place we read, "It needs must be that offenses come, but woe unto him by whom they come." Although men have their free agency, there comes a day when every act is checked up by the Great Judge of Heaven and earth.

Application: Bring the students to realize by simple illustrations, that the righteous are often humiliated by the ungodly, and that during these trying days God finds out the worth of his children.

CONCERT RECITATION FOR NOVEMBER, 1934

(Matthew, Chapter 20, Verse 19)

"Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son and of the Holy Ghost."





PRIMARY

General Board Committee:
 Frank K. Seegmiller, Chairman
 Lucy Gedge Sperry
 and Tessie Glaugue

drawing on a blackboard. They love singing. They love memorizing. They love to tell the story. Don't you teachers do it all. They love retelling a story. Let them. Find out just what their likes are. Let them do what they like as long as it's right. Do you read Angelo Patri's talks on children's likes and dislikes? They come daily in the *Salt Lake Tribune*.

FIRST SUNDAY, NOVEMBER 4, 1934

LESSONS FOR NOVEMBER, 1934

For Supervisors: In teaching, three things are very vital: First: Do you know the one taught? Second: Do you know your subject? Teachers should have such a comprehension of the field they are studying that they shall be able to gather out of it all the choice incidents that may have a bearing on the life of the child. Primary teachers may think they don't need to be thorough Bible students. True, you don't need to teach all that is in the Bible. That would be foolish. Since you can give but little, how necessary that that little should be choice. How necessary that you should be sure that what little you teach, has in it the choicest material to make your children's lives change in the right direction. Third: You must understand how best to make that lesson go over into the life of the child. Your method must be right.

For the month of November Union meeting why not discuss for five or ten minutes the first of these three in your department meeting. Children are creatures of sense. You think they're getting a truth. Their eyes are right on you.

Maybe they're admiring your hair or your brooch. Children are creatures of intense activity. You glue them down to their seat. Maybe you should have them

A Review Lesson.

In the class today it would be well for you to review by various means the three lessons of October. In this month you started your work on the "Apostolic Age." That was the age when the apostles were at the head of the gospel work. Christ had ascended to the Father. But He had made great promises to His disciples. He would send them a Comforter who would measurably take the Savior's place. That promise was fulfilled. It gave life and power and great boldness to the Apostles. Their great leader was Peter. The first lesson tells how while Peter led them the Holy Ghost came. Show pictures of this event. Why not have them sing a song suggestive of each of the three lessons. For this first one it might be "Shine On." Then show the appropriate pictures. For this lesson use No. 110 Nelson Colored Pictures. "The Coming of the Holy Ghost." Then let some one tell the whole story. Can they do it?

For the second lesson studied, "The Miracle at the Gate Beautiful," an appropriate song is "I Do Believe." The picture is "The Lame Man Healed," Nelson Colored Pictures No. 143. Can they tell the story? Can they repeat the Memory Gem?

For the third lesson "The Gospel Spread Abroad," an appropriate song is, "God Make My Life a Little Light." A

good picture is "Philip and the Ethiopian," No. 186, Nelson Colored Pictures.

If time permits see if they can tell a parallel story as a sort of testimony to each lesson. Or the teacher may do this.

SECOND SUNDAY, NOVEMBER 11, 1934

LESSON 113. THE CONVERSION OF SAUL

Texts: Acts 9:1-21; 22:1-21; Sunday School Lessons No. 113.

Objective: Those who have courage to try to do God's will are guided by His Spirit.

Memory Gem: Same as Lesson 112.

Song: "I'll Serve The Lord While I Am Young" (D. S. S.)

Picture: "The Conversion of Saul," Nelson Colored Pictures, No. 188.

Organization of Material:

- I. Saul Persecutes the Saints.
 - a. Saul a short, dark, earnest, educated man. Strong for the right.
 - b. He separates families and takes the parents to jail.
 - c. Goes to Damascus intent on further persecution.
- II. He is Struck Blind.
 - a. As he journeys to Damascus, at noon day.
 - b. A light and a voice halt him.
 1. It is the voice of Jesus.
 2. The message.
 - c. Saul shows a desire to do God's will.
 - d. He is led to Damascus.
- III. The Light of the New Life Comes into his Soul.
 - a. Ananias visits him.
 1. In response to instructions from God.
 2. His message.
 - b. By the power of God Ananias gives him sight.
 - c. Saul is baptized.
 - d. He learns the gospel from the apostles.
 - e. Preaches the doctrines of Christ Jesus.

Point of Contact: Do you know somebody who joined our Church when he was grown up? How many of you were born in the Church? How many were baptized when you were eight years old? Then you didn't have to be converted. You always believed. Today I am going to tell you of a great man named Saul who was converted to the Church.

Lesson Enrichment: There are many stories of men and women who fought against the Church. They couldn't see the truth because they were blinded by their learning and their prejudice. Such people usually have to be shown some special sign before they join the Church. Once in the long ago a young man named Alma went about with his companions persecuting the righteous people of Christ's Church. God struck him down as he did Saul. Then Alma became a mighty teacher of the truth. Read it in the *Book of Mormon* and tell it as a parallel story. See Book of Mosiah 27:8-37.

Applications: How brave are you? Are you as brave as Saul? If you knew you were wrong, would you be brave enough to do right?

You can't go on missions now. Should you like to go some day?

You can be a missionary now. How? Can you get somebody to come to Sunday School who is not coming?

THIRD SUNDAY, NOVEMBER 18, 1934

LESSON 114. HOW A GOOD WOMAN CAME TO LIVE AGAIN

Texts: Sunday School Lessons, No. 114; Acts 9:32-43.

Objective: "The fervent prayer of a righteous man availeth much." (The Lord answers the prayers of those who earnestly pray to Him.)

Picture: "The Raising of Dorcas," Nelson Colored Pictures, No. 189.

Song: "Did You Think to Pray" (D. S. S.)

Organization of Material:

- I. The Church of Christ Organized in Many Cities.
 - a. The Saints worship God in earnestness.
 - b. The Branches are visited by the apostles.
 - c. Peter heals many sick folks in the name of Jesus.
- II. Dorcas, a Devout Saint, Dies.
 - a. She lived by the sea.
 - b. She loved the Lord.
 - c. Was constantly doing good.
 1. Made clothing for the poor.
 2. Gave alms.
- III. She Is Raised From the Dead.
 - a. Peter preaching near by.
 - b. He comes at once.
 - c. The miracle.
 1. Peter sends people from the room.

2. He kneels in earnest prayer.
3. He raises her up.
- d. Her household and friends rejoice.
- e. Many more are converted to the Church.

Point of Contact: Here is a case where a parallel story would make a good point of contact. Ask them if they have ever heard of a case where Jesus brought a dead person back to life through prayer. They should remember the story of the daughter of Jairus. See Mark 5:21-24, 35-43. Tell it briefly.

Lesson Enrichment: As Jesus had power over death, so did His disciples. This is the first case where one of Jesus's apostles raised one from the dead through faith and prayer. If time will permit, the teacher might well tell the parallel story of Elijah raising the widow's son. It is extremely beautiful and just because the blessed one is a child and the mother a lonely widow, the story will have all the greater appeal to children. See I Kings 17:10-24.

Application: God does not often raise the dead. They live in a more beautiful world and would probably not care to come back. But He does bless us in many ways. He gives us food. Sends us rain. Heals the sick. The teacher may let the children tell of incidents where the Lord has blessed them or their friends by healing them.

FOURTH SUNDAY, NOVEMBER 25, 1934

LESSON 115. HOW THE PRISON GATES WERE OPENED

Texts: Acts 12:1-20; Sunday School Lessons, No. 115.

Objective: "The fervent prayer of a righteous man availeth much" (*The Lord answers the prayers of those who earnestly pray to Him.*)

Picture: "Peter Delivered from Prison" Nelson Colored Pictures, No. 192.

Memory Gem and Concert Recitation for the Month: "The fervent prayer of a righteous man availeth much."

(Teachers: Be sure to teach this gem at the time it comes in the lesson.)

Song: "Did You Think to Pray."

Organization of Material:

- I. Peter Imprisoned.
 - a. Placed under heavy guard.
 - b. Saints pray without ceasing for their leader.
- II. An Angel of God Gives Peter His Freedom.
 - a. On the night which was to be his last.
 - b. He awakens Peter.
 - c. Commands him to dress and follow him.
 - d. Leads him past the prison gates.
- III. Great Rejoicing Among the Saints.
 - a. Peter goes to Mary's house.
 - b. He bears testimony to God's goodness.
 - c. He departs into another city.

Point of Contact: Let the whole class period today breathe the spirit of prayer. Since this is Thanksgiving time you might rehearse briefly the story of their trials and tell how they prayed to God for blessings. Their prayers were answered. They lived to make their homes and to build a beautiful city at Plymouth. Prepare them so that the opening prayer will be a real Thanksgiving prayer.

Lesson Enrichment: It would be a pleasing feature to enrich the lesson by singing some song that breathes the spirit of prayer. Why not sing the opening song again? "Did You Think to Pray?" The gift that we have to be most thankful for is the Gospel. You might like to sing "Joseph Smith's First Prayer." By all means make today happy through song.

Application: At this Thanksgiving time are there any who are very poor? Ask the one who offers the closing prayer to ask the Lord to help them. Also to cause people to remember them and help them. Ask the children if any of their class are sick. Pray for them. Not only should they pray for people at Thanksgiving, but go and visit them. They should help the poor.

"It would be a great advantage to some schoolmasters if they would steal two hours a day from their pupils and give their own minds the benefit of the robbery."—J. I. Boyes.

Kindergarten

General Board Committee:
George A. Holt, Chairman; Inez Witbeck,
Marie Fox Felt



CONCERT RECITATION FOR NOVEMBER

"It takes one little girl or boy
Two hands to work and play,
And just one loving little heart
To make Thanksgiving Day."

LESSONS FOR NOVEMBER

Songs for the Month:
"Thanksgiving Hymn."
"We Thank Thee."

—Frances K. Thomassen.
Kindergarten and Primary Songs.

FIRST SUNDAY, NOVEMBER 4, 1934

LESSON 152. THE CHILDREN'S PERIOD

For this review period write questions from the lessons of the previous month on slips of paper and drop them into a paper bag. One at a time the children may choose a question from the bag for the teacher to read to the group. The child giving the most nearly correct answer draws the next slip. When you show a picture of the sea-gull, it should recall several of the pioneer incidents which you related to the children last month. Let them do as much talking as they can about the pioneers.

SECOND SUNDAY, NOVEMBER 11, 1934

LESSON 153. GOD'S TEMPLE IN THE MOUNTAINS

Text: *Life Lessons For Little Ones—Third Year.*

Objective: *Faith and courage to do right win the favor of God and man.*

Organization of Material:

- I. A Temple Site Divinely Chosen.
 - a. By President Brigham Young. He had asked God's guidance.
 - b. The building begins.
 1. Men and boys work without pay.

2. A stone wall surrounds the block.
3. A creek runs through the lot.
4. The children frolic there.
- II. President Heber J. Grant as a Child Played on the Site.
 - a. Followed the ox carts, loaded with stone.
 - b. Built castles in the dirt piles.
- III. The Temple Is Built.
 - a. Much hard labor is freely given.
 1. Hundreds of men toil daily.
 2. Women cook and sew for the workers.
 3. Trouble with the Indians causes delays.
 4. Faith and courage urge the workers on.
 - b. An Angel's Statue on the top.
 1. Made of copper.
 2. About twelve feet high.

Supplementary Material:

On this the second Sunday in the Thanksgiving month let us talk with the children about the meaning of Thanksgiving. Tell them about the Pioneer Pilgrim Fathers who came to this new land of America to make homes, as did the pioneers to the Salt Lake Valley. Tell of their faith and courage and the obstacles they had to overcome to worship God as they wished.

Application: How can we show appreciation for our country? For the city or town in which we live, and for our own homes that protect us from harm. To whom shall we give thanks for these blessings?

Rest Exercise: Teachers sing while the children dramatize the words to "Nature's Good Night," *Song Stories*, by Patty Hill.

THIRD SUNDAY, NOVEMBER 18, 1934

LESSON 154. CHRISTMAS CARPET BEE

Text: *Life Lessons For Little Ones*—Third Year.

Objective: Joy and blessings from Heaven come to those who cheerfully help others.

Organization of Material:

Point of Contact: The first paragraph in the story "Christmas Carpet Bee" may be enlarged upon and used as your lesson approach. Permit the children to talk about parties that they have had in the home and how they helped. How did they conduct themselves at the party? etc.

This is the "Thanksgiving" month. Among the many blessings for which we give thanks at this special time is that one of friendship. Let us recall the helpful things that friends have done for us from time to time. How happy their cheerful kindness has made our lives. Heavenly Father will surely bless them for it and make them happy, too.

Lesson Story:

Christian had such a good time at his party, but happiest of all were the good friends who had helped to make the carpet for Christian's home.

The Little "Help-A-Bit" Girl

Marie's mother was papering the living room. In the country it is often difficult to get men to do such work when you want it done; so Mrs. Brown thought that with a little help she could do it herself.

"I'll help you a bit, mother, if you will tell me what to do," said Marie.

"I am afraid you are too small to help much," replied mother. Then seeing how disappointed her little girl looked, she hastened to add, "But you may try."

For a while it was like play to hold the long strips of paper against the wall, after mother had spread the paste over them. But soon her arms began to be very tired and half the paper wasn't on yet. It would soon be dark and no play time left in that day. Mother knew that and finally she said, "You need not help me longer dear, I think I can get along without you, now. You have been a great help to me. Thank you very much."

Mother's tone was bright and cheerful

but Marie saw the tired look in her eyes and heard her sigh when she stepped off the chair.

"No, mother. I am going to work as long as you do. You will get through sooner if I help you." So Marie's tired arms continued to hold the strips of paper until the last one was hung.

Instead of a little bit, Marie had helped a big bit. The room looked so clean and pretty with its new wall paper and what a happy light shone in Marie's eyes when she heard her mother tell her visiting friends, "I did it with my little daughter's help."

Rest Exercise: Sing to the tune of "The Mulberry Bush," words that tell how we get ready for a party, and dramatize as you sing:

This is the way we sweep the floor, etc.

Just before the party;

This is the way we dust the chairs, etc.

Just before the party.

This is the way we make the cake, etc.,

Just before the party;

This is the way we greet our friends,
etc.,

Just before the party, etc.

FOURTH SUNDAY, NOVEMBER 25, 1934

LESSON 155. OUR FIRST SUNDAY SCHOOL

Text: *Life Lessons For Little Ones*—Third Year.

Objective: The Lord is pleased with those who meet often to worship in His name.

Organization of Material.

Lesson Approach: One thing for which all Latter-day Saints should be thankful is the privilege of attending Sunday School. There, on the Sabbath morning, we meet with our friends to learn of our Heavenly Father and to sing and pray to Him our thanks for His blessings.

Talk with the children about the preparation in the home for the Sabbath. The house is put in order. The clothes are cleaned and pressed. We wish to look and feel our best on that morning.

Can you imagine Sunday morning with no Sunday School to attend?

Lesson Story: Our First Sunday School:

Supplementary Material:

This being the Sunday just before Thanksgiving day, we will tell the purpose of it and discuss with the children ways of making others thankful for the lives of these little children. When we do Heavenly Father's will He is thankful for our obedience. When we make our parents happy they are thankful that we belong to them. When we cheerfully help our friends they are thankful for our friendship.

How Elsie Gave Thanks

Elsie had learned a little verse that said:

"'Thank You' day will soon be here.
But I'll say 'Thank You' all the year."

It was just one week before Thanksgiving day. For a whole month she had counted the days and now there were only seven. On each one of these seven days Elsie gave thanks to some one who had helped to make her happy. This is how she did it. Thursday she went to the store for her mother. The kind of thread that she wished to buy was in a box on a high shelf. The store man had to stand on a high stool to reach it. He did not seem happy about that. So much trouble for just a spool of thread. But when Elsie took the thread and said, "Thank you, Mr. Reed, good-day," he smiled and replied, "You're welcome, come again."

On Friday Elsie went to the barber shop to have her hair cut. She liked to see herself in the mirror. She thought she grew prettier with each snip of the scissors. When she paid the barber what she owed she said, "I'm sure I look better now. Thank you."

When Saturday came and Elsie's mother tucked her into her snug, soft bed, the little girl put her arms around mother's neck and said, "Thank you for that nice warm bath mother dear, good night."

At Sunday School on Sunday morning Elsie quietly took her seat, and sang and prayed and listened attentively to the lesson. This was one way to say, "Thank

you," to her teacher and the Sunday School Superintendent for this splendid Sunday School.

When Elsie's father went to his work on Monday morning, his little daughter walked with him to the street car. She carried his lunch pail. Wasn't that a nice way for little Elsie to say, "Thank you, father, for the many, many kindnesses you do for me?"

Tuesday afternoon Elsie went with her mother and father to grandmother's house in the country. They were going to spend two whole days there and have the Thanksgiving dinner with grandmother and Uncle Fred. When they arrived it was milking time. Uncle Fred was in the barn milking Bossy, the black and white cow. How Elsie did like to drink that fresh sweet milk that Bossy gave. And she was not afraid to pat her cheek while she said, "Thank you, dear old cow, for your good milk."

The first thing Elsie did on Wednesday morning, as soon as she was dressed was to run to the barnyard to see the big fat turkey that before night time would have no head. For he was to be eaten for dinner tomorrow. Elsie thought of how good he would taste and she threw him a whole handful of corn saying, "Thank you fat turkey for the good dinner you will give us tomorrow."

When at last the greatest of all days came and five heads were bowed at grandmother's table, Uncle Fred offered a Thanksgiving prayer to Our Father in heaven. No one heard Elsie whisper, "I Thank You." Yes, Heavenly Father heard.

The "Thank You" day again is here
Upon this day in every year,
The thankful people large and small,
Praise God, the Father, all in all.

Rest Exercise: Pretend at gathering vegetables and fruit to be put into a basket and carried to some one in need. After Sunday School take a basket of food to which the children have contributed to some one not far from the meeting house. Let the children sing a song also for the needy one.





They Might

Percy: "Ah, Dearest, only speak those words that will mean Heaven to me!"
Polly: "Go jump in the lake."

Batter to Worse

Self-pity is shameful. Even a flapjack has its ups and downs, and the waffle has depressions.

Personal Applause

"I knew when I got up on the platform that I was going to make a good speech. My knees were clapping for me."—Perry Morgan.

Dotty

Teacher: "What is your idea of harmony?"

Smart Sophomore: "A freckled-faced girl in a polka dot dress and a leopard coat leading a giraffe."—*American Boy*.

On To His Job

Office Manager to New Office Boy: "Has the stenographer told you what to do in the afternoon?"

New Boy: "Yes, sir, I was to wake her up when I saw you coming."

Fate Took a Foot

Teacher (after recess): "Percy, why are you crying?"

Percy: "Harold kicked me in the stomach."

Teacher: "Harold, did you mean to kick Percy in the stomach?"

Harold: "Naw. He turned around just when I kicked."

A Penny Saved is a Penny Burned

A father said, "Now, son, start saving the pennies and put them in this yellow box, and when you get five pennies give them to me and I'll give you a nickel and you can put that in this blue box; then, when you get five nickels give them to me and I'll give you a quarter and you can put it in this red box." Seventeen years later the boy discovered that the red box was the gas meter.

Dr. Nosemwell Says

Both men and women sprang from monkeys, but women sprang the farthest.—*Trumbull's*.

Inaccurate

Forward (to Center): "Why'n't you pass to me when I was open? You're the dumbest boob on the whole squad!"

Coach: "Boys! Boys! You forget I am here."

The Job for the Man

Collegiate: "Father, I've a notion to settle down and start raising chickens."

Father: "Better try owls. Their hours will suit you better."

Not Too Hasty

A certain gentleman recently lost his wife; and a young miss of six who came to the funeral, said to his daughter, "Your pa will marry again, won't he?" "Oh, yes!" was the reply; but not until after the funeral!"

Past Tense

Mrs. Jones: "My husband talked in his sleep last night."

Secretary: "Well, what does that make me?"

Mrs. Jones: "His ex-secretary."

Relied on Precedent

The late Senators Spooner of Wisconsin, and Allison of Iowa, were leaving the Capitol one evening when it commenced to rain heavily. "Do you think it will stop?" asked Spooner. "It always has," answered Allison.—*The Reader's Digest*.

All His Own

The high school principal looked sharply through his glasses at the lackadaisical freshman standing before him.

"I suppose," he said sarcastically, "that you inherited your laziness from your father."

"No-o-o, sir," was the listless answer. "He's still got it."

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THE CAPTAIN HATES THE SEA

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SAY THAT YOU SAW IT IN THE INSTRUCTOR

IS YOUR FAMILY ON THE SAFE SIDE?

"WHY, Daddy, Why?"

Daddy, if you know we're hungry—

Know that we are very poor—

It must break your heart in heaven

'Cause you never did insure!

Mamma wonders why you didn't

Save the dimes you threw away

But you felt too strong and healthy

For insurance, people say.

You were taken without warning,

Leaving us to fight alone.

You'd have taken out insurance,

Daddy, if you'd only known!

'T wasn't that you didn't love us—

I recall how dear you were—

But your little girl must suffer

'Cause you failed to save for her.

Mamma just can't make the living,

She is wearing out, she said.

I shall have to miss some schooling

For the sake of daily bread.

When she's gone I guess they'll take me

To a place of charity

To be clothed and fed. But, Daddy,

It can ne'er be home to me.

Mary's Daddy left insurance

And their home will still be theirs.

They're not hungry. Sometimes Mary

Gives me cast-off clothes she wears.

They don't have to take in sewing,

Mary's Mamma doesn't cry;

For her Daddy left insurance—

But you didn't, Daddy. Why?

—Anne Denman.



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